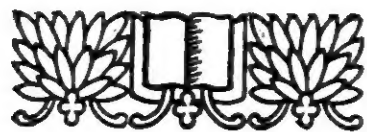


MENNONITE
YEAR BOOK
AND ALMANAC

FOR THE YEAR OF OUR LORD

1914

PUBLISHED BY THE
EASTERN MENNONITE CONFERENCE

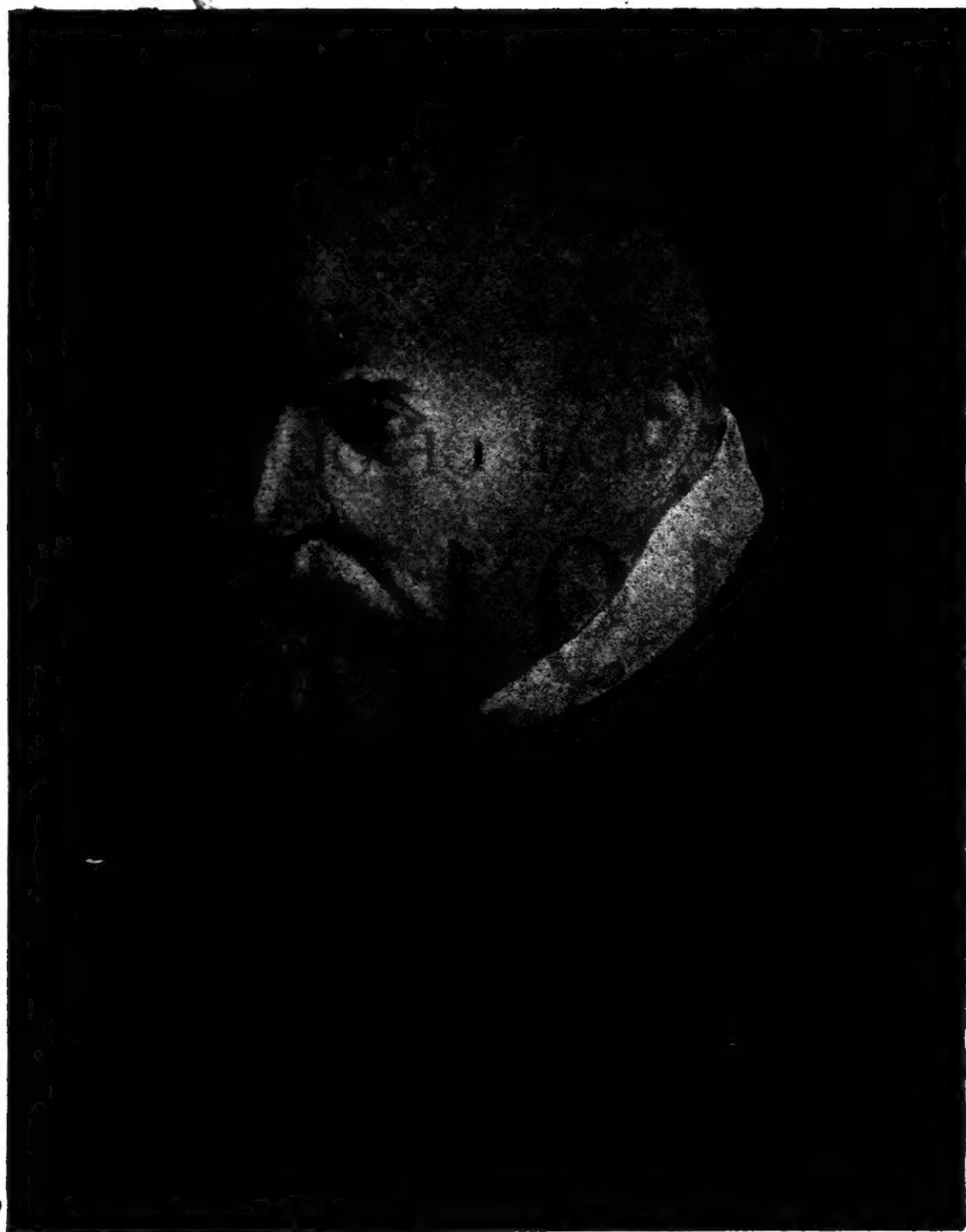


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Menno Simons

Born A. D. 1492

Died January 13, 1559

**Other foundation can no man lay than that which is laid,
which is Jesus Christ — 1 Corinthians 3: 11.**

To the Old and the New Year

O year that is going, take with you
Some evil that dwells in my heart;
Let selfishness, doubt,
With the old year go out---
With joy I would see them depart.

O year that is coming, bring with you
Some virtue of which I have need;
More patience to bear, |
And more kindness to share,
And more love that is true love indeed.

O year that is going, take with you
Impatience and wilfulness,---pride;
The sharp word that slips
From these too hasty lips,
I would cast, with the old year aside.

O year that is coming, bring with you
More charity unto the weak,---
A deep, growing peace,
That never shall cease,---
Of these things, I surely have need.

---LAURA F. ARMITAGE.



CALENDAR EXPLANATIONS AND NOTICES

ECLIPSES FOR THE YEAR 1914

In the Year 1914, there will be Four Eclipses, two of the Sun and two of the Moon, and a transit of Mercury over the Sun.

THE FIRST IS AN ANNULAR ECLIPSE OF THE SUN, February 24th, at 4.27 in the evening. Therefore invisible here, visible in South Pacific Ocean, the South Pole and over extreme south portion of South America.

THE SECOND IS A PARTIAL ECLIPSE OF THE MOON, March 11th-12th, at 11.05 in the evening. Visible here. Visible generally in Europe, Africa, North America, South America and portions of the Pacific Ocean.

THE THIRD IS A TOTAL ECLIPSE OF THE SUN, August 21st, at 6.18 in the morning. Invisible here. Visible generally in Northeastern North America, Atlantic Ocean, Western Asia, Northern Europe and Africa.

THE FOURTH IS A PARTIAL ECLIPSE OF THE MOON, September 4th, at 7.46 in the morning. Invisible here. Visible generally in Western North America, Pacific Ocean, Eastern Asia and Australia.

THE TRANSIT OF MERCURY OVER THE SUN'S DISK, occurs November 7th, being visible here first at sunrise and continues for about half an hour afterwards.

MOVABLE FEASTS

Shrove Tuesday	February 24
Ash Wednesday	February 25
Good Friday	April 10
Easter Sunday	April 12
Ascension Day	May 21
Whitsuntide	May 31
Trinity Sunday	June 7
Corpus Christi	June 11
First Sunday in Advent	November 29

CHRONOLOGICAL CYCLES

Dominical Letter	D.
Epact	3
Lunar Cycle or Golden Number	15
Solar Cycle	19
Roman Indiction	12
Julian Period	6627

THE EMBER DAYS

1. March 4	3. September 16
2. June 3	4. December 16

In the Jewish Era the year 5675 commences at sunset, September 1, 1914.

In the Mohammedan Era the year 1333 begins on the 19th of November, 1914.

Mercury (♿) is called the Governing Planet this year.

THE FOUR SEASONS OR CARDINAL POINTS

Spring begins ☉ enters ♈ March 21, at 6 o'clock 03 minutes morning.

Summer begins ☉ enters ♋ June 22, at 1 o'clock 57 minutes morning.

Autumn begins ☉ enters ♏ Sept. 23, at 4 o'clock 36 minutes evening.

Winter begins ☉ enters ♊ Dec. 22, at 1 o'clock 25 minutes morning.

The calculations in this Almanac are made to Solar or Apparent time.

Dale Enterprise, Rockingham Co., Va.

L. J. HEATWOLE, Calculator.

1st Month

JANUARY

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's phase	Miscellany.	Sun's alt. m.	Sun rise m.	Sun set h. m.
1	Thur	Children the gift of God. Ps. 127: 1-5.	4 11	10 14	☾	♂ nearest the earth	4 7	23	4 37
2	Fri	The correction of children. Heb. 12: 1-13.	4 50	10 58	☾	♂ in ☾	4 7	23	4 37
3	Sat	The happy family. Ps. 128: 1-6.	5 29	11 51	☾	♂ in Perihelion	5 7	23	4 37
1		Jesus and the Children. Mark 9: 30-37; 10: 13-16. Golden Text—1 Pet. 5: 5.	First Sunday after New Year DAY'S LENGTH, Matt. 2: 13-23; 1 Pet. 4: 12-19 9 Hours, 14 Minutes						
4	Sun	Jesus and the children. Mark 9: 30-37; 10: 13-16	6 09	morn	☾	♂ 7(☾) so. 11.4	7 22	4 38	
5	Mon	Abraham sent to Canaan. Gen. 12: 1-9.	6 50	12 47	☾	♂ 8(☾)	6 7	22	4 38
6	Tues	Moses sent back to Egypt. Exod. 3: 1-18.	7 34	1 39	☾	Rigel souths 10 58	6 7	21	4 39
7	Wed	Isaiah's call. Isa. 6: 1-8.	8 22	2 28	☾	Orion souths 10 32	7 20	4 40	
8	Thur	Jonah sent to a heathen city. Jonah 3: 1-10.	9 15	3 23	☾	♂ in Aphelion	7 7	20	4 40
9	Fri	Peter sent to Joppa. Acts 10: 1-24.	10 12	4 30	☾	♂ 1/2 ☾, Spica ri. 10.11	7 7	19	4 41
10	Sat	Paul and Barnabas sent on a mission. Acts 13: 1-13.	11 11	5 41	☾	♂ 1/2 sets 5.30	8 7	19	4 41
2		The Mission of the Seventy. Luke 10: 1-16. Golden Text—Matt. 10: 20.	1st Sunday after Epiphany DAY'S LENGTH, Luke 2: 41-52; Rom. 12: 1-6. 9 Hours, 22 Minutes						
11	Sun	The mission of the seventy. Luke 10: 1-16	11 51	6 53	☾	♂ 8(☾), ♂ rises 6 0	8 7	18	4 42
12	Mon	Forgiving one another. Matt. 18: 21-25.	morn	☾ R.	☾	♂ 12) ♂ ☾	9 7	18	4 42
13	Tues	The erring to be restored. Gal. 6: 1-18.	1 37	6 13	☾	Arcturus ri. 11 00	9 7	17	4 43
14	Wed	Must not be angry. Matt. 5: 38-48.	2 30	7 19	☾	7(☾) souths 8 00	9 7	17	4 43
15	Thur	Self-denial a duty. 1 Cor. 8: 1-13.	3 20	8 24	☾	Sirius south 10.52	10 7	16	4 44
16	Fri	Justice demanded of all. Deut. 24: 14-22	4 09	9 27	☾	Canopus sets 10.39	10 7	15	4 45
17	Sat	Charity commanded. Deut. 15: 1-11.	4 57	10 27	☾	Orion souths 9 53	11 7	14	4 46
3		The Good Samaritan. Luke 10: 25-37. Golden Text—Mark 12: 31.	2nd Sunday after Epiphany DAY'S LENGTH, John 2: 1-11; Rom. 12: 7-16. 9 Hours, 32 Minutes						
18	Sun	The good Samaritan. Luke 10: 25-37.	5 46	11 26	☾	Pollux souths 10.18	11 7	13	4 47
19	Mon	Commanded to serve God. Deut. 10: 12-22.	6 37	morn	☾	19) Alde. so. 8.22	11 7	12	4 48
20	Tues	Heart service required. Eph. 6: 1-9.	7 32	12 49	☾	♂ 2(☾), ☾ en. ♂	12 7	11	4 49
21	Wed	Solomon commanded to serve. 1 Chron. 28: 1-10.	8 29	1 58	☾	Sirius souths 10.24	12 7	11	4 49
22	Thur	Keeping precepts with a whole heart. Ps. 119: 65-72.	9 27	3 05	☾	Procyon souths 11.12	12 7	10	4 50
23	Fri	God's blessing upon those who serve him. Joel 2: 18-32.	10 26	4 24	☾	Regulus rises 6.50	12 7	9	4 51
24	Sat	God's compassion on His servants. Ps. 31: 1-24	11 22	5 34	☾	7(☾) souths 7.05	13 7	08	4 52
4		Serving Jesus. Luke 8: 1-3; 9: 57-62; 10: 38-42. Golden Text—Matt. 25: 40.	3rd Sunday after Epiphany DAY'S LENGTH, Matt. 8: 1-13; Rom. 12: 17-21. 9 Hours, 44 Minutes						
25	Sun	Serving Jesus. Luke 8: 1-3; 9: 57-62; 10: 38-42	12 13	6 27	☾	♂ 8(☾) Superior ♂ ♀ 2(☾)	13 7	07	4 53
26	Mon	The parable of the stolen lamb. 2 Sam. 2: 1-7	2 50	☾ S.	☾	26) ♂ 8(☾), ♂ ☾	13 7	06	4 54
27	Tues	A neighbor's duty. Exod. 22: 21-27.	1 23	5 49	☾	Spica rises 11.07	13 7	05	4 55
28	Wed	Things a neighbor should do. Lev. 19: 9-19.	2 06	6 44	☾	♂ ☾, ♂ Gr. Hel. S.	14 7	04	4 56
29	Thur	The love we owe a neighbor. Mark 12: 28-34.	2 46	7 37	☾	Capella south 8.12	14 7	03	4 57
30	Fri	A true neighbor. Rom. 13: 1-14.	3 25	8 39	☾	♂ ♀ ☾, ☾ in ☾	14 7	02	4 58
31	Sat	The royal law. Jas. 2: 1-13.	4 04	9 37	☾	☾ in Apogee	14 7	01	4 59

MOON'S PHASES

Eastern States	Central States	Western States
First Quarter on the 3rd at 8.11 even.	7.31 even.	6.51 even.
Full Moon " " 12th at 12.11 morn.	(11th) 11.31 even.	10.51 even.
Last Quarter " " 18th at 7.35 even.	6.55 even.	6.15 even.
New Moon " " 26th at 1.39 morn.	12.59 morn.	12.19 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. Twelve Great Verses. 1. The Salvation Verse. John 3: 16. (Consecration meeting)
11. Purpose, Persistency, and Power in Prayer. Matt. 7: 7-11.
18. Ambitious Endeavorers. 2 Tim. 2: 1-15. (Led by the President.)
25. The Perils That Threaten our Nation. Jer. 22: 1-5, 13-18. (Home-missions meeting)

2nd Month

FEBRUARY

28 Days

Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun's lo. m.	Sunrise h. m.	Sunsets h. m.
5	The Unfriendly Neighbor. Luke 11: 1-13. Golden Text—Luke 11: 9.	4th Sunday after Epiphany.			DAY'S LENGTH, Matt. 8: 23-25; Rom. 13: 8-10.	9 Hours, 58 Minutes		
1 Sun	The unfriendly neighbor. Luke 11: 1-13.	4 45	10 43	♄	Sirius souths 9.54	14 6	59 5	01
2 Mon	The giver of light speaks. Jer. 31: 35-40.	5 27	11 52	♄	Arcturus rises 9 49	14 6	58 5	02
3 Tues	The light of God's countenance. Ps. 4: 1-5.	6 13	morn	♄	3) 7) souths 6.36	14 6	57 5	03
4 Wed	God is light. John 1: 1-14.	7 02	1 04	♄	♀ in Aphelion	14 6	56 5	04
5 Thur	The light of the heavenly city. Rev. 21: 1-27.	7 56	2 14	♄	♂ ♀ C, Capella so. 8.00	14 6	55 5	05
6 Fri	The children of light. Eph. 5: 1-21.	8 54	3 22	♄	♂ sets 3.10	14 6	54 5	06
7 Sat	Not children of the night. 2 Thess. 5: 1-15.	9 53	4 30	♄	♂ ♂ C, Rigel so. 11 00	14 6	53 5	07
6	Darkness and Light. Luke 11: 14-26, 33-36. Golden Text—Luke 11: 35.	Septuagesima Sunday			DAY'S LENGTH, Matt. 20: 1-16; 1 Cor. 9: 24; 10: 5	10 Hours, 14 Minutes		
8 Sun	Darkness and light. Luke 11: 14-26, 33-36.	10 52	5 19	♄	♂ ♀ C, ♂ sets 5.20	15 6	52 5	08
9 Mon	The Lord sees and knows the hypocrite. Isa. 29: 9-17.	11 44	6 15	♄	Orion souths 8 18	15 6	51 5	09
10 Tues	God finds no pleasure in hypocrites. Isa. 9: 8-21.	morn	♄ R.	♄	10) Rigel so. 7.32	15 6	49 5	11
11 Wed	A chapter of woes. Matt. 23: 1-39.	1 10	6 05	♄	♂ ♀ C Sup. ♂	15 6	48 5	12
12 Thur	Covetous hearts. Ezek. 33: 23-33.	2 00	7 07	♄	C in ♄, ♂ stationery	15 6	47 5	13
13 Fri	Judge self, not others first. Matt. 7: 1-12.	2 50	8 10	♄	Vega rises 12.09	14 6	45 5	15
14 Sat	The story of Ananias. Acts 5: 1-8.	3 41	9 09	♄	Arcturus rises 9 07	14 6	44 5	16
7	Christ's Hatred of Shams. Luke 11: 37-54. Golden Text—Gal. 6: 7.	Sexagesima Sunday			DAY'S LENGTH, Luke 8: 4-15; 2 Cor. 11: 19-33; 12: 1-9	10 Hours, 32 Minutes		
15 Sun	Christ's hatred of shams. Luke 11: 37-54.	4 33	10 09	♄	Canopus souths 8 37	14 6	43 5	17
16 Mon	The faith of the Patriarchs. Heb. 11: 1-22.	5 27	11 10	♄	C in ♄	14 6	42 5	18
17 Tues	The faith of Moses. Heb. 11: 22-29.	6 24	morn	♄	17) Regul. s. 11.58	14 6	41 5	19
18 Wed	Victories of faith. Heb. 11: 30-40.	7 22	12 13	♄	Capella so. 6.58	14 6	39 5	21
19 Thur	Perfect love casting out fear. 1 John 4: 1-21.	8 20	1 15	♄	Sirius o. 8.32, ♀ en. ♂	14 6	38 5	22
20 Fri	The victory that overcomes the world. 1 John 5: 1-20.	9 16	2 17	♄	Pollux souths 9.32	14 6	37 5	23
21 Sat	What faith may do. Matt. 17: 14-21.	10 09	3 14	♄	♂ in Perihelion	14 6	35 5	25
8	Faith Destroying Fear. Luke 12: 1-12. Golden Text—Luke 12: 8.	Quinquagesima Sunday			DAY'S LENGTH, Luke 18: 31 43; 1 Cor. 13: 1-13	10 Hours, 50 Minutes		
22 Sun	Faith destroying fear. Luke 12: 1-12.	10 57	4 15	♄	♂ ♀ C, ♂ ♀ C	14 6	34 5	26
23 Mon	God our confidence. Ps. 65: 1-13.	11 22	5 20	♄	♂ rises 5.10	14 6	33 5	27
24 Tues	God our strong refuge. Ps. 71: 1-24.	11 57	6 25	♄	24) ☉ Eclipse In	13 6	32 5	28
25 Wed	Trust in death's presence. Ps. 23.	12 23	C S	♄	Vega rises 11.04	13 6	30 5	30
26 Thur	Confidence in Christ. Eph. 3: 1-12.	1 23	7 11	♄	♀ Gr. Hel. Lat. So.	13 6	29 5	31
27 Fri	Paul's trust in Him. 2 Tim. 1: 7-18.	2 02	8 27	♄	Orion souths 9 08	13 6	28 5	32
28 Sat	An exhortation to trust. Ps. 115: 1-18.	2 46	9 33	♄	♂ sta., C in Apogee	13 6	27 5	33

MOON'S PHASES

Eastern States	Central States	Western States
First Quarter on the 3rd at 5.38 morn.	4.58 morn.	4.18 morn.
Full Moon " " 10th at 12.40 even.	12.00 noon	11.20 morn.
Last Quarter " " 17th at 4.28 morn.	3.48 morn.	3.08 morn.
New Moon " " 24th at 6.37 even.	5.57 even.	5.17 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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- Christian Endeavor Progress. Mark 4: 26-32. (Christian Endeavor Day.)
- Twelve Great Verses. II. The Safety Verse. Ps. 27: 1. (Consecration meeting.)
- Why Every One Should Sign a Temperance Pledge. Prov. 23: 20, 21, 29-35. (Temperance meeting.)
- Rules for Young Business Men and Women. Prov. 22: 1-29.

3rd Month

MARCH

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany	Sun sets m. h. m.	Sun rise h. m.	Sun sets h. m.
9		Trusting in riches and trusting in God. Luke 12:13-21 Golden Text—Luke 12: 34.				First Sunday in Lent Matt 4: 1-11; 2 Cor. 6: 1-10.	DAY'S LENGTH, 11 Hours, 6 Minutes		
1	Sun	Trusting in riches and trusting in God. Luke 12: 13-21.	3 22	10 24	♈	Castor sets 8 03	13 6 25 5 35		
2	Mon	A watchman's responsibility. Ezek. 3: 15-27.	4 06	11 11	♉	♈ ♈, Regu. so. 11.11	12 6 24 5 36		
3	Tues	Jerusalem's watchman Isa. 62: 5-12.	4 54	11 52	♊	♈ Gr. Hel. Lat. N.	12 6 23 5 37		
4	Wed	The Coming of the Son of Man. Mark 13:14-37	5 45	morn	♋	♈ ♈, ♈ ♈	11 6 21 5 39		
5	Thur	The elders of Ephesus commanded to watch. Acts 20:17-38	6 39	12 17	♌	♈ ♈ sets 12.10	11 6 20 5 40		
6	Fri	Timothy charged to watch. 2 Tim. 4: 1-8.	7 35	1 31	♍	♈ ♈ ♈, ♈ ♈ ♈	11 6 18 5 42		
7	Sat	Churches commanded to watch. Rev. 3: 1-22.	8 36	2 37	♎	♈ sets 2.30	11 6 17 5 43		
10		Watchfulness. (Temperance Lesson) Luke 12:35-48 Golden Text—Luke 12: 37.				Second Sunday in Lent Matt. 15: 21-28; 1 Thess. 4: 1-8.	DAY'S LENGTH, 11 Hours, 26 Minutes		
8	Sun	Watchfulness. (Temp. Lesson) Luke 12: 35-48	9 31	3 35	♏	♈ ♈, Spica ri. 8.39	11 6 16 5 44		
9	Mon	The institution of the Sabbath. Gen. 2: 1-25.	10 27	4 24	♐	Arcturus rises 7.38	11 6 14 5 46		
10	Tues	Sabbath observation required. Exod. 31:12-18	11 40	5 41	♑	♈ ♈ Inferior	10 6 13 5 47		
11	Wed	Sabbath a type of heavenly rest. Heb. 4: 1-16.	morn	♒	♑	♈ ♈ ♈ Ecl. Vi. ♈	10 6 12 5 48		
12	Thur	The Sabbath for worship. Ezek. 46: 1-15.	12 38	6 37	♓	♈ ♈ in ♈	10 6 10 5 50		
13	Fri	Paul observes Sabbath. Acts 20: 1-12.	1 29	7 10	♈	Procyon souths 8 11	10 6 09 5 51		
14	Sat	A Lord's day vision. Rev 1: 1-20.	2 22	8 14	♈	Pollux sets 8.13	9 6 08 5 52		
11		The lawful use of the Sabbath. Luke 13:10-17; 14:1-16 Golden Text—Mark 2: 27.				Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9.	DAY'S LENGTH, 11 Hours, 44 Minutes		
15	Sun	The lawful use of the Sabbath. Luke 13: 10-17; 14: 1-16.	3 17	9 15	♈	Orion souths 6.10	9 6 07 5 53		
16	Mon	Christ the true vine. John 15: 1-27.	4 15	10 16	♈	Castor souths 7.49	9 6 06 5 54		
17	Tues	Seedtime and harvest not to fail. Gen. 8: 1-22.	5 15	11 18	♈	Sirius souths 6.50	8 6 05 5 55		
18	Wed	The everlasting gates. Ps. 24: 1-10.	6 15	morn	♈	♈ ♈ ♈ Spica ri. 8 05	8 6 04 5 56		
19	Thur	The multitude before the lamp. Rev. 7: 1-17.	7 12	12 11	♈	Regulus s. 10.04	8 6 03 5 57		
20	Fri	Those who enjoy blessedness. Matt 5: 1-12.	8 06	1 14	♈	♈ ♈ ♈, Vega rises 9 47	7 6 02 5 58		
21	Sat	Jerusalem condemned. Jere. 2: 1-37.	8 55	2 10	♈	♈ ♈ ♈, Spring be	7 6 00 6 00		
12		Lessons by the way. Luke 13: 18-35. Golden Text—Matt. 7: 21.				Fourth Sunday in Lent John 6: 1-15; Gal. 4: 21-31.	DAY'S LENGTH, 12 Hours, 00 Minutes		
22	Sun	Lessons by the way. Luke 13: 18-35.	9 41	2 58	♈	♈ ♈ ♈, ♈ stationary	7 5 59 6 01		
23	Mon	Jesus and the children Mark 9: 30-37; 10: 13-16	10 23	3 41	♈	♈ ♈ ♈, ♈ rises 3.40	6 5 58 6 02		
24	Tues	The mission of the seventy. Luke 10: 1-16.	11 03	4 38	♈	♈ ♈ ♈, Sirius s. 11.24	6 5 57 6 03		
25	Wed	The good samaritan. Luke 10: 25-37.	11 42	5 29	♈	♈ ♈ ♈ sets 10.48	6 5 55 6 05		
26	Thur	Serving Jesus. Luke 8: 1-3; 9: 57-62; 10: 38-42.	12 21	♈ S.	♈	♈ ♈ ♈ (26) Pollux so. 7.23	5 5 53 6 07		
27	Fri	The unfriendly neighbor. Luke 11: 1-13.	12 49	7 27	♈	♈ ♈ ♈, ♈ in Apo.	5 5 52 6 08		
28	Sat	Darkness and light. Luke 11: 14-26, 33-36.	1 21	8 46	♈	♈ ♈ ♈, ♈ sets 7 30	5 5 50 6 10		
13		Review, Jesus the Great Teacher. Matt. 7: 21-29. Golden Text—Micah 6: 8.				Fifth Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.	DAY'S LENGTH, 12 Hours, 20 Minutes		
29	Sun	Review. Jesus the great teacher. Matt. 7: 21-29	2 04	9 34	♈	♈ ♈ ♈ sets 11.16	4 5 49 6 11		
30	Mon	The Humility of Jesus. Philip 2: 1-13.	2 50	10 28	♈	♈ ♈ ♈, Spica rises 7 18	4 5 48 6 12		
31	Tues	The joy of the humble Ps. 34: 1-22	3 39	11 23	♈	♈ ♈ ♈, Vega rises 9.02	4 5 47 6 13		

MOON'S PHASES

Eastern States	Central States	Western States
First Quarter on the 5th at 12.13 morn.	(4th) 11.33 even.	10.53 even.
Full Moon " " 11th at 11.20 even.	10.40 even.	10.00 even.
Last Quarter " " 18th at 2.41 even.	2.01 even.	1.21 even
New Moon " " 26th at 1.11 even.	12.31 even.	12.51 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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- Twelve Great Verses. III. The Love Verse. 1 John 4: 16. (Consecration meeting)
- How to Prevent Poverty. Ps. 72: 1-19.
- Well-stored Memories. 1 Cor. 15: 1-10. (A memory meeting.)
- Our Society a Training-School. Prov. 22: 6. (Led by the pastor.)
- What Missions Are Doing for the World. Acts 13: 1-12. (Foreign-missions meeting)

5. Twelve Great Verses. IV. The Power Verse. Phil. 4: 13. (Consecration meeting.)
12. A Long Look Ahead. 1 Cor. 15: 35-58. (Easter meeting.)
19. The Consecration of Time. Eccl. 3: 1-8. (Sabbath-observance meeting.)
26. Our Tongues for Christ. Ex. 4: 10-16. (Led by the prayer-meeting committee.)

5th Month

MAY

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's Altitude	Miscellany.	Sunfast h. m.	Sunrise m. h. m.	Sunset h. m.
1	Fri	Solomon's foolish heir. 1 Kings 12: 6-24.	5 12	12 21	☾	♂ ♀ ☾, Sirius s. 9 10	3 5	07 6	53
2	Sat	Job's concern for his children. Job 1: 1-22.	6 05	12 57	☾	♂ ♂ ☾, ☐ ☐ ☐	3 5	06 6	54
18		The Prodigal Son. (Temperance Lesson) Luke 15: 11-24 Golden Text—Luke 15: 18.				3rd Sunday after Easter John 16: 16-23; 1 Pet. 2: 11-20.	DAY'S LENGTH, 13 Hours, 48 Minutes		
3	Sun	The prodigal son. Luke 15: 11-24	6 56	1 17	☾	3rd) ♂ sets 1 10	3 5	05 6	55
4	Mon	Abraham's steward. Gen. 24: 10-60.	7 45	1 45	☾	♂ Spica souths 10.32	3 5	04 6	56
5	Tues	Joseph in the house of Potiphar. Gen. 39: 1-6.	8 34	2 04	☾	♂ Arcturus sets 11.19	3 5	03 6	57
6	Wed	Faithful Daniel's reward. Dan 12: 1-13.	9 24	2 49	☾	♂ Orion set 8.20	4 5	02 6	58
7	Thur	What God demands. Mal. 3: 1-18.	10 15	3 10	☾	♂ Antares rises 10 49	4 5	01 6	59
8	Fri	Parable of the laborers. Matt. 20: 1-15.	11 11	3 50	☾	♂ Altair sets 8 32	4 5	00 7	00
9	Sat	The story of the vineyard. Matt. 21: 1-46.	morn	☾ R.	☾	♂ ♀ ☐ 9) 7 ☐ sets 8.00	4 4	59 7	01
19		The Unjust Steward. Luke 16: 1-13. Golden Text—Luke 16: 10.				4th Sunday after Easter John 16: 5-16; Jas. 1: 16-21.	DAY'S LENGTH, 14 Hours, 02 Minutes		
10	Sun	The unjust steward. Luke 16: 1-13.	12 10	9 42	☾	♂ Vega sets 3.19	4 4	58 7	02
11	Mon	Ananias and Sapphira. Acts 5: 1-16.	1 44	10 33	☾	♂ Arcturus sets 10.56	4 4	57 7	03
12	Tues	Rich and poor in the church. Jas. 2: 1-26.	2 47	11 26	☾	♂ ☐ ☐ ☐, Procyon s. 10.34	4 4	56 7	04
13	Wed	A rich church condemned. Rev. 3: 11-22.	3 48	12 13	☾	♂ Sirius sets 8 22	4 4	55 7	05
14	Thur	The riches of the New Jerusalem. Rev. 21: 10-27	4 43	morn	☾	♂ Regulus sets 1.14	4 4	54 7	06
15	Fri	Treasures in heaven. Matt. 6: 19-34.	5 33	12 52	☾	♂ ♀ ☐, ♂ in ☐	4 4	53 7	07
16	Sat	Godliness and contentment. 1 Tim. 6: 6-21.	6 19	1 10	☾	♂ ☐ 16) ♂ ☐ ☐, ♂ ♀ ☐	4 4	52 7	08
20		The Rich Man and Lazarus. Luke 16: 19-31. Golden Text—Prov. 21: 13.				5th Sunday after Easter John 16: 23-30; Jas. 1: 22-27.	DAY'S LENGTH, 14 Hours, 16 Minutes		
17	Sun	The rich man and Lazarus. Luke 16: 19-31.	7 01	1 47	☾	♂ station., ♂ ♀ ☐ sup.	4 4	51 7	09
18	Mon	Jesus gains disciples. John 1: 35-51.	7 41	2 13	☾	♂ ☐ rises 1.30	4 4	50 7	10
19	Tues	Our Lord and the samaritan woman. John 4: 4-42.	8 20	2 35	☾	♂ ☐ sets 7.32	4 4	50 7	10
20	Wed	The disciples of John and Jesus. Matt. 11: 2-19.	8 59	2 58	☾	♂ ☐ in Perihelion	4 4	49 7	11
21	Thur	The parable of the vineyard. Matt. 20: 1-16.	9 39	3 12	☾	♂ Rigel s. 9.41, ☐ en. ☐	3 4	48 7	12
22	Fri	The Lord's comfort. John 14: 1-31.	10 22	3 34	☾	♂ Procyon sets 9.55	3 4	47 7	13
23	Sat	Christ's prayer for His own. John 17: 1-26.	11 08	3 59	☾	♂ Castor sets 11 32	3 4	46 7	14
21		Unprofitable Servants. Luke 17: 1-10. Golden Text—1 Cor. 1: 31.				6th Sunday after Easter John 15: 26; 16: 4; 1 Pet. 4: 8-11	DAY'S LENGTH, 14 Hours, 28 Minutes		
24	Sun	Unprofitable servants. Luke 17: 1-10.	11 57	☐ S.	☾	♂ ☐ 24) Antares so 7.51	3 4	46 7	14
25	Mon	The story of Naaman. 2 Kings 5: 1-27.	12 50	8 50	☾	♂ ☐ ☐	3 4	45 7	15
26	Tues	The leprosy of Miriam. Num. 17: 1-16	1 17	9 42	☾	♂ ☐ ☐, ☐ sets 8.30	3 4	44 7	16
27	Wed	Uzziah smitten. 2 Chron. 26: 16-23.	2 12	10 40	☾	♂ ☐ ☐, ☐ in Peri. ☐	3 4	43 7	17
28	Thur	Jesus heals a leper. Matt. 8: 1-15.	3 08	11 27	☾	♂ ☐ ☐, Pollux s. 11.05	3 4	43 7	17
29	Fri	Israel's ingratitude. Isa. 1: 1-31.	4 01	11 58	☾	♂ ☐ ☐, ♂ sets 11.50	3 4	42 7	18
30	Sat	The doom of an ungrateful people. Isa. 5: 1-19.	4 52	morn	☾	♂ ☐ ☐, ♂ Gr. Lat. N.	3 4	41 7	19
22		The Grateful Samaritan. Luke 17: 11-19. Golden Text—Luke 17: 18.				Whitsuntide John 14: 23-31; Acts 2: 1-13.	DAY'S LENGTH, 14 Hours, 38 Minutes		
31	Sun	The grateful samaritan. Luke 17: 11-19.	5 41	12 05	☾	♂ Sirius sets 8.10	3 4	41 7	19

MOON'S PHASES

Eastern States	Central States	Western States
First Quarter on the 3rd at 1.31 morn.	12.51 morn.	12.11 morn.
Full Moon " " 9th at 4.33 even.	3.53 even.	3.13 even.
Last Quarter " " 16th at 5.13 even.	4.33 even.	3.53 even.
New Moon " " 24th at 9.36 even.	8.56 even.	8.16 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. Twelve Great Verses. V. The Faith Verse. Heb. 11: 1. (Consecration meeting.)
10. Health Hints for Better Living. 1 Cor. 6: 19, 20. (Led by a Christian physician.)
17. What Is a Christian Life? Jas. 1: 19-27. (Union meeting with the Juniors.)
24. The Christian Meaning of Recent Events. Ps. 11: 1-7. (newspaper meeting.)
31. Converted Purses. Mal. 3: 7-12. (Missionary meeting.)

6th Month

JUNE

30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunfast m.	Sunrise h. m.	Sunset m.
1 Mon		The kingdom the Lord's. Ps. 22: 14-31.	6 28	12 44	☾	1) Antares so 11.44	2 4	40 7	20
2 Tues		The majesty of the kingdom. Ps. 45: 1-17	7 16	1 24	☾	Regulus s. 12.01	2 4	40 7	20
3 Wed		The glory of the kingdom. Ps. 145: 1-21.	8 05	1 48	☾	Arcturus souths 9.25	2 4	39 7	21
4 Thur		Judgment and the kingdom. Isa. 24: 13-23.	8 57	2 09	☾	Altair souths 11.30	2 4	38 7	22
5 Fri		The seed and the kingdom. Matt. 13: 24-44.	9 53	2 49	☾	Procyon sets 8.52	2 1	38 7	22
6 Sat		The treasure and the kingdom Matt. 3:44-52.	10 53	3 20	☾	Vega souths 1.36	2 1	37 7	23
23		The Coming of the Kingdom. Luke 17: 20-37. Golden Text—Luke 17: 21.	Trinity Sunday John 3: 1-15; Rom. 11: 33-36		DAY'S LENGTH, 14 Hours, 46 Minutes				
7 Sun		The coming of the kingdom. Luke 17: 20-37.	11 56	3 52	☾	Pollux sets 10.22	1 4	37 7	23
8 Mon		Acquainted with grief. Isa. 53: 1-12.	morn	☾ R.	☾	8) Spica so. 8.16	1 4	37 7	23
9 Tues		Satisfied in his likeness. Ps. 19: 1-15.	1 03	8 50	☾	Regulus s. 11.31	1 4	36 7	24
10 Wed		Christ the mediator. Eph. 2: 1-22.	2 30	9 40	☾	Sirius sets 8.30	1 4	36 7	24
11 Thur		Christ the shepherd. John 10: 14-27.	3 23	10 19	☾	♂ ♀ ♀, ♀ stationary	1 4	36 7	24
12 Fri		He shed His blood. Heb. 9: 1-15.	4 12	10 50	☾	♂ ♀ ♀, ♀ rises 10.30	1 1	35 7	25
13 Sat		He maketh intercession Heb. 7: 1-28.	4 56	11 24	☾	♂ ♀ ♀, Vega so. 1.08	1 1	35 7	25
24		The Friend of Sinners. Luke 18:9-14; 19: 1-10. Golden Text—Mark 2: 17.	1st Sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21.		DAY'S LENGTH, 14 Hours, 50 Minutes				
14 Sun		The friend of sinners. Luke 18: 9:14; 19: 1-10.	5 37	11 52	☾	Castor sets 12.00	0 4	35 7	25
15 Mon		The vanity of possessions. Eccl. 5: 8-20.	6 17	morn	☾	15) Arctur. so. 8.36	0 4	35 7	25
16 Tues		Corrupt riches. Jas. 5: 1-20.	6 56	12 13	☾	♂ ♀ ♀	0 4	35 7	25
17 Wed		Not redeemed with silver or gold. 1 Pet. 1:13-24	7 36	12 45	☾	Pollux sets 9.48	0 4	35 7	25
18 Thur		The rich fool. Luke 12: 13-21.	8 18	1 10	☾	♀ Gr. Hel. Lat. N.	0 4	35 7	25
19 Fri		Your father's care. Luke 12: 22-30.	9 03	1 39	☾	♀ Gr. Elong. E.	0 4	35 7	25
20 Sat		Waiting for His coming Luke 12: 31-48.	9 57	2 04	☾	Altair souths 8 54	1 4	35 7	25
25		The Great Refusal. Mark 10: 17-31. Golden Text—Luke 16: 31.	2nd Sunday after Trinity Luke 14: 16 24; 1 John 3: 13-18.		DAY'S LENGTH, 14 Hours, 50 Minutes				
21 Sun		The great refusal. Mark 10: 17-31.	10 43	2 41	☾	♂ ♀ ♀, Vega so. 12.36	1 4	35 7	25
22 Mon		The cost of discipleship. Luke 14: 25-35.	11 38	3 37	☾	☾ Gen. ☾, Summer be.	2 4	34 7	26
23 Tues		The lost sheep and lost coin. Luke 15: 1-10.	12 34	☾ S	☾	23) ♀ in ☾	2 4	35 7	25
24 Wed		The prodigal son. Luke 15: 11-32	1 02	8 47	☾	Procyon s. 7.40	2 4	35 7	25
25 Thur		The unjust steward. Luke 16: 1-13.	1 57	9 29	☾	♂ ♀ ♀, ♂ ♀ ♀	2 4	35 7	25
26 Fri		The rich man and Lazarus. Luke 16: 19-31.	2 49	9 54	☾	♀ sets 9 30	3 4	35 7	25
27 Sat		The unprofitable servants. Luke 17: 1-10.	3 39	10 39	☾	♂ ♀ ♀, ♂ ♀ ♀	3 4	35 7	25
26		Review. The Seeking Saviour. Heb 4: 14; 5: 10.	3rd Sunday after Trinity Luke 15: 1-10; 1 Pet. 5: 6-11.		DAY'S LENGTH, 14 Hours, 50 Minutes				
28 Sun		Review. The seeking Saviour. Heb. 4:14; 5:10	4 27	11 27	☾	♂ sets 10.30	3 4	36 7	24
29 Mon		Na'oth's vineyard. 1 Kings 21: 1-20.	5 13	11 49	☾	Altair sets 1.16	3 4	36 7	24
30 Tues		Wasted vineyards. Joel 1: 1-20.	6 01	morn	☾	30) Spica s. 12 08	3 4	36 7	24

MOON'S PHASES

Eastern States	Central States	Western States
First Quarter on the 1st at 6.15 even.	5 35 even.	4.55 even.
Full Moon " " 8th at 12.20 morn.	(7th) 11.40 even.	11.00 even.
Last Quarter " " 15th at 7.22 even.	6 42 even.	6.02 even.
New Moon " " 23rd at 8.35 even.	7.55 even.	7.15 even.
First Quarter " " 30th at 2 27 even.	1 47 even.	1.07 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. Twelve Great Verses. VI. The Purity Verse. Matt. 5: 8. (Consecration meeting.)
14. How Employers and Employees Should Work Together. Col. 3: 22-25; 4: 1.
21. Chief Seats, and How to Reach Them. Luke 14: 7-11.
28. Civic Reforms That Endeavorers Should Promote. Isa. 1: 10-20.

5. Twelve Great Verses. VII. The Friendship Verse. Prov. 27: 9. (Consecration meeting.)
12. The Christian Ministry of Music. Ps. 150: 1-6. (Led by the music committee.)
19. Faithful in Little Things. Luke 16: 10-13.
26. Good News from the Mission Fields. Ps. 66: 1-8. (Missionary meeting.)

8th Month

AUGUST

31 Days

Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunrise m. h. m.	Sunset h. m.
1 Sat	A dream interpreted. Daniel 2: 31-49.	8 32	12 25	☾	Vega sets 9 55	6 4 57	7 03
31	The Triumphal Entry. Mark 11: 1-11. Golden Text—Zech. 9: 9.	8th Sunday after Trinity DAY'S LENGTH, Matt. 7: 15-23; Rom. 8: 12-17 14 Hours, 06 Minutes					
2 Sun	The triumphal entry. Mark 11: 1-11.	9 33	1 13	☾	♄ ♄ ☉, Spica s. 9.41	6 4 58	7 02
3 Mon	Fruit unto repentance. Matt. 3: 1-17.	10 32	2 12	☾	☾ sets 11.15	6 4 59	7 01
4 Tues	Unto life eternal. John 4: 27-38.	11 27	3 16	☾	Altair souths 10.47	6 5 00	7 00
5 Wed	Paul's desire for Gentile fruit. Rom. 1: 1-32.	morn	☾ R.	☾	♄ 5) ♄ ♄ ♄, ♄ ♄ ☾	6 5 01	6 59
6 Thur	Fruits of righteousness. 2 Cor. 9: 1-15.	12 57	7 12	☾	♄ ♄ ☾	5 5 02	6 58
7 Fri	Fruit of the spirit. Gal. 5: 1-26.	2 07	7 47	☾	♄ rises 6.10	5 5 03	6 57
8 Sat	Fruitfulness required. Matt. 7: 7-29.	2 48	8 17	☾	Rigel rises 2.22	5 5 04	6 56
32	Barren Fig Tree and Defiled Temple. Mark 11: 12-33 Golden Text—Matt. 7: 20.	9th Sunday after Trinity DAY'S LENGTH, Luke 16: 1-9; 1 Cor. 10: 6-13 13 Hours, 32 Minutes					
9 Sun	The barren fig tree and the defiled temple. Mark 11: 12-33	3 27	8 49	☾	Vega souths 9.16	5 5 05	6 55
10 Mon	The rose of Sharon. S. of S. 2: 1-17.	4 08	9 10	☾	♄ ♄ ☉, Orion ri. 2.01	5 5 06	6 54
11 Tues	The garden of Eden. Gen. 2: 1-25.	4 50	9 54	☾	♄ in ♄, ☉ ri. 10.46	5 5 07	6 53
12 Wed	The paradise of God. Rev. 22: 1-21.	5 55	10 30	☾	Sirius rises 4.16	4 5 09	6 51
13 Thur	Creation and God's glory. Ps. 19: 1-14.	6 23	10 58	☾	♄ 13) ♄ in ♄	4 5 10	6 50
14 Fri	The excellency of God. Ps. 8: 1-9.	7 15	11 17	☾	Altair so. 10.04	4 5 11	6 49
15 Sat	The Lord our dwelling place. Ps. 90: 1-17.	8 10	morn	☾	Antares sets 10.47	4 5 12	6 48
33	The Wicked Husbandman. Matt. 21: 33-46 Golden Text—Matt. 21: 42.	10th Sunday after Trinity DAY'S LENGTH, Luke 19: 41-48; 1 Cor. 12: 1-11 13 Hours, 36 Minutes					
16 Sun	The wicked husbandman. Matt. 21: 33-46.	9 06	12 12	☾	♄ ♄ ☉, ♄ in Perihelion	4 5 13	6 47
17 Mon	Watching for the Lord's coming. Luke 12: 31-40	10 02	12 49	☾	♄ rises 12.00	3 5 14	6 46
18 Tues	The place at the wedding. Luke 14: 1-14.	10 56	1 16	☾	☉ rises 10.16	3 5 15	6 45
19 Wed	Poor excuses. Luke 14: 15-35.	11 37	2 26	☾	♄ ♄ ☉, Procyon s. 3.22	3 5 17	6 43
20 Thur	The wedding in Cana. John 2: 1-11.	11 54	3 39	☾	♄ ♄ ☉, Sirius ri. 3.43	2 5 18	6 42
21 Fri	Herod's wicked feast. Matt. 14: 1-21.	12 20	☉ S.	☾	♄ 21) ☉ Eclipsed Vi.	2 5 19	6 41
22 Sat	The marriage of the lamb. Rev. 19: 1-21.	1 14	7 48	☾	☉ in ♄	2 5 20	6 40
34	The Wedding Feast. Matt. 22: 1-14 Golden Text—Luke 13: 34.	11th Sunday after Trinity DAY'S LENGTH, Luke 18: 9-14; 1 Cor. 15: 1-10 13 Hours, 20 Minutes					
23 Sun	The wedding feast. Matt. 22: 1-14.	1 57	8 29	☾	Arcturus s. 10.07	2 5 21	6 39
24 Mon	Our duty to rulers. Rom. 13: 1-14.	2 43	8 51	☾	Rigel rises 12.28	2 5 22	6 38
25 Tues	Paul appeals to Caesar. Acts 25: 1-27.	3 35	9 17	☾	☉ i. 9.12, dog days e.	2 5 24	6 36
26 Wed	His account of his first trial. 2 Tim. 4: 1-18.	4 29	9 46	☾	♄ Gr. Hel. Lat. N.	2 5 25	6 35
27 Thur	Saul anointed king. 1 Sam. 10: 1-25.	5 27	10 24	☾	♄ 27) Altair so. 9 18	1 5 26	6 34
28 Fri	David is chosen. 1 Sam. 16: 1-23.	6 27	11 18	☾	Antares sets 10.12	1 5 27	6 33
29 Sat	Daniel delivered. Daniel 6: 1-23.	7 27	morn	☾	Capella rises 12 43	1 5 29	6 31
35	A Day of Questions. Matt. 22: 15-22 Golden Text—Matt. 22: 21.	12th Sunday after Trinity DAY'S LENGTH, Mark 7: 31-37; 2 Cor. 3: 4-12 13 Hours, 02 Minutes					
30 Sun	A day of questions. Matt. 22: 15-22.	8 26	12 07	☾	♄ ♄ ☉ Superior	0 5 30	6 30
31 Mon	The law of Sinai. Exod. 20: 1-23.	9 21	12 41	☾	Pollux sets 6 56	0 5 31	6 29

MOON'S PHASES

Eastern States	Central States	Western States
Full Moon on the 5th at 7.43 even.	7.03 even.	6.23 even.
Last Quarter " " 13th at 7.58 even.	7.18 even.	6.38 even.
New Moon " " 21st at 7.29 morn.	6.49 morn.	6 09 morn.
First Quarter " " 27th at 11.55 even.	11.15 even.	10.35 even

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Twelve Great Verses. VIII. The Courage Verse. Josh. 1:9. (Consecration meeting)
9. Who Is Free? John 8: 31-36.
16. Our Social Life for Christ. Luke 24: 13-35. (Led by the social committee.)
23. Lowly Service. John 13: 1-17.
30. Why and How to Abolish War. Isa. 65: 17-25.

9th Month

SEPTEMBER

30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun last m. h. m.	Sun rise h. m.	Sun set h. m.
1	Tues	Undefined in the way of the Lord. Ps. 119:1-32	10 12	1 49	♈	♄ ♄ ♄, Sirius ri. 2.56	0 5	33 6	27
2	Wed	Keep it unto the end. Ps. 119: 33-64.	10 59	2 04	♈	♄ ♄ ♄, Vega so 11.50	1 5	34 6	26
3	Thur	God's judgment and knowledge. Ps. 119:65-96.	11 43	3 30	♈	♄ sets 3 01	1 5	35 6	25
4	Fri	My meditation all the day. Ps. 119: 97-138.	morn	♄ R	♈	♄ 4) ♄ Ecl. Invi. ♄	1 5	36 6	24
5	Sat	Thy judgments upright. Ps. 119: 137-176.	12 45	7 10	♈	♄ 7) ♄ rises 9.14	1 5	37 6	23
36 The Great Commandment. Mark 12: 28-44.			13th Sunday after Trinity			DAY'S LENGTH,			
Golden Text—Luke 10: 27.			Luke 10: 23-37; Gal. 3: 15-23			12 Hours, 46 Minutes			
6	Sun	The great commandment. Mark 12: 28-44.	1 24	7 54	♈	♄ Aldebaran rises 8.46	2 5	39 6	21
7	Mon	Walk in the light. Eph. 5: 1-13	2 04	8 23	♈	♄ Orion rises 12.20	2 5	40 6	20
8	Tues	The coming of the Son of Man. Matt. 24: 1-28.	2 46	8 57	♈	♄ Regulus sets 11.38	2 5	41 6	19
9	Wed	After the tribulations. Matt. 24: 29-51.	3 30	9 23	♈	♄ Rigel rises 11.44	2 5	43 6	17
10	Thur	With the voice of the archangel. 1 Thess. 4:1-18	4 16	10 14	♈	♄ Antares sets 9.36	3 5	44 6	16
11	Fri	Weeping and gnashing of teeth. Luke 13: 18-35	5 06	10 53	♈	♄ Markab so. 11.33	3 5	45 6	15
12	Sat	The foolish shall not stand. Ps. 5: 1-12.	5 59	11 29	♈	♄ 12) ♄ Vega so. 7.16	4 5	47 6	13
37 The Ten Virgins. Matt. 25: 1-13.			14th Sunday after Trinity			DAY'S LENGTH,			
Golden Text—Matt. 25: 13.			Luke 17: 11-19; Gal. 5: 16-24			12 Hours, 26 Minutes			
13	Sun	The ten virgins. Matt. 25: 1-13.	6 53	morn	♈	♄ ♄ ♄ ♄	4 5	48 6	12
14	Mon		7 48	12 24	♈	♄ ♄ rises 12.10	5 5	49 6	11
15	Tues	God's judgment on the world. Gen. 8: 1-14.	8 42	1 34	♈	♄ ♄ ♄, Arcturus s. 9.44	5 5	50 6	10
16	Wed	Egypt punished. Exod. 12: 18-51.	9 35	2 44	♈	♄ ♄ in Aphelion	5 5	51 6	09
17	Thur	Israel punished with defeat. 1 Samuel 5: 1-12.	10 26	3 49	♈	♄ Orion rises 11.42	6 5	53 6	07
18	Fri	David's sin. 2 Samuel 12: 1-14.	11 16	4 51	♈	♄ ♄ Gr. Elong E.	6 5	54 6	06
19	Sat	The captivity 2 Kings 25: 1-30.	12 07	♄ S	♈	♄ 19) ♄ in ♄, ♄ in ♄	7 5	55 6	05
38 The Judgment of the Nations. Matt. 25: 31-46.			15th Sunday after Trinity			DAY'S LENGTH,			
			Matt. 6: 24-34; Gal. 5: 25, 6: 10			12 Hours, 10 Minutes			
20	Sun	The judgment of the nations. Matt. 25: 31-46.	12 47	6 01	♈	♄ ♄ ♄, Pollux ri 11.58	7 5	55 6	03
21	Mon	Laborers in the vineyard. Matt. 20: 1-16.	1 24	7 04	♈	♄ ♄ ♄, ♄ in Perigee	7 5	58 6	02
22	Tues	Greatness through service. Mark 10: 32-45.	2 20	7 54	♈	♄ ♄ ♄, ♄ sets 8.12	8 5	59 6	01
23	Wed	Blind Bartimaeus. Mark 10: 46-52.	3 18	8 39	♈	♄ ♄ ent. ♄, Autumn be.	8 6	00 6	00
24	Thur	The pounds and the talents. Luke 19: 11-27.	4 19	9 40	♈	♄ ♄ sets 8.20	8 6	01 6	59
25	Fri	The triumphal entry. Mark 11: 1-11.	5 21	10 44	♈	♄ ♄ ♄	8 6	02 6	58
26	Sat	The wicked husbandman. Matt. 21: 33-46.	6 21	11 50	♈	♄ 26) Antares s. 8 32	9 6	04 6	56
39 Review. Jesus the Judge of Men. John 3: 14-21.			16th Sunday after Trinity			DAY'S LENGTH,			
Golden Text—Rev. 3: 11			Luke 7: 11-17 Eph. 3: 12-21			11 Hours, 52 Minutes			
27	Sun	Review. Jesus the judge of men. John 3:14-21.	7 18	morn	♈	♄ Andromeda so. 11.55	9 6	06 6	54
28	Mon	In the house of Simon the leper. Matt. 26:1-13.	8 10	12 01	♈	♄ ♄ ♄	9 6	07 6	53
29	Tues	Much to forgive. Matt. 18: 21-35.	8 57	1 10	♈	♄ ♄ ♄, ♄ in Aphelion	10 6	08 6	52
30	Wed	Forgiveness a condition of forgiveness. Matt. 6: 1-18.	9 41	2 21	♈	♄ ♄ sets 2 01	10 6	10 6	50

MOON'S PHASES

Eastern States	Central States	Western States
Full Moon on the 4th at 7.03 morn.	6.23 morn.	5.43 morn.
Last Quarter " " 12th at 12.50 even.	12.10 even.	11.30 morn.
New Moon " " 19th at 4.35 even.	3.55 even.	3.15 even.
First Quarter " " 26th at 6 55 morn.	6.15 morn.	5.35 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Twelve Great Verses. IX. The Prayer Verse. Matt. 21: 22. (Consecration meeting)
13. What Is a Good Education? Prov. 1: 1-9, 20-33. (School and college meeting.)
20. Share Your Blessings. Heb. 13: 16-21.
27. How Every Christian Can Be a Missionary. Gal. 6: 6-10. (Missionary meeting.)

10th Month

OCTOBER

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	MOON souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunrise m. h. m.	Sunset h. m.
1	Thur	The resurrection. Matt. 28: 11-15.	10 23	3 33	☾	Altair so. 7.04, ☾ ☽	10 6 11 5 49	
2	Fri	Christ foretells his death. Mark 8: 30-50.	11 03	4 27	☾	Vega souths 8.46	10 6 13 5 47	
3	Sat	The resurrection of the dead. 1 Cor. 15: 42-58.	11 52	5 10	☾	Antares sets 8.04	11 6 14 5 46	
40		Christ Anointed for Burial. Mark 14: 12-25. Golden Text—Mark 14: 8.				17th Sunday after Trinity Luke 14: 1-11, Eph. 4: 1-6	DAY'S LENGTH, 11 Hours, 32 Minutes	
4	Sun	Christ anointed for burial. Mark 14: 1-11.	morn	☾ R.	☾	4) Sirius so. 7.04	11 6 15 5 45	
5	Mon	The Lord's supper prefigured. Exod. 12: 21-28.	12 44	6 48	☾	☽ in ☾, 7) ☽ ri. 7.25	11 6 17 5 43	
6	Tues	Christ our passover. 1 Cor. 5: 1-13.	1 27	7 28	☾	☽ ☽ ☽, ☾ in Apogee	12 6 18 5 42	
7	Wed	One bread and one body. 1 Cor. 10: 1-24.	2 12	8 16	☾	Orion rises 10.13	12 6 19 5 41	
8	Thur	How the Lord's supper is to be observed. 1 Cor. 11: 19-34.	3 00	9 00	☾	Rigel rises 9.51	12 6 20 5 40	
9	Fri	Lord's supper in the early church. Acts 2: 37-47.	3 51	9 49	☾	☽ sta., ☽ Gr. Hel. L.S.	13 6 22 5 38	
10	Sat	Christ feeds five thousand. Matt. 14: 1-21.	4 44	10 21	☾	☽ ☽ ☽, Markab so. 9.55	13 6 23 5 37	
41		The Last Supper. Mark 14: 1:21. Golden Text—1 Cor. 11: 26				18th Sunday after Trinity Matt. 22: 34-46; 1 Cor. 1: 4-9	DAY'S LENGTH, 11 Hours, 14 Minutes	
11	Sun	The last supper. Mark 14: 12-25.	5 37	10 54	☾	☽ rises 10.10	13 6 24 5 36	
12	Mon	Christ comforts the disciples. John 14: 1-31.	6 30	11 45	☾	12) ☽ ☽ ☽	14 6 26 5 34	
13	Tues	The true vine. John 15: 1-27.	7 22	morn	☾	☽ Vega sets 1.15	14 6 27 5 33	
14	Wed	The comforter promised. John 16: 1-33.	8 13	12 46	☾	Sirius rises 12.19	14 6 28 5 32	
15	Thur	The prayer of Christ for believers. John 17: 1-26.	9 02	1 55	☾	☽ stationary	14 6 29 5 31	
16	Fri	The Lord and Peter. Luke 22: 31-45.	9 52	3 01	☾	Procyon rises 11.07	15 6 30 5 30	
17	Sat	The obedience of the son. Heb. 5: 1-14.	10 42	4 08	☾	Andromeda so. 7.55	15 6 32 5 28	
42		In the Garden of Gethsemane. Mark 14: 32-42. Golden Text—Matt. 26: 14.				19th Sunday after Trinity Matt. 9: 1-8; Eph. 4: 22-28	DAY'S LENGTH, 10 Hours, 56 Minutes	
18	Sun	In the garden of Gethsemane. Mark 14: 32-42.	11 35	5 12	☾	☽ stationary	15 6 33 5 27	
19	Mon	Simon the sorcerer. Acts 8: 8-24.	12 31	☾ S.	☾	19) ☽ in Perigee	15 6 35 5 25	
20	Tues	Demas and Alexander. 2 Tim. 4: 1-16.	1 02	5 39	☾	☽ ☽ ☽, ☽ ☽ ☽	16 6 36 5 24	
21	Wed	Spots in your feasts. Jude 1-25.	2 04	6 37	☾	☽ sets 7.20	16 6 37 5 23	
22	Thur	The doctrine of the Nicolaitans. Rev. 2: 11-17.	3 08	7 48	☾	Markab souths 9 10	16 6 39 5 21	
23	Fri	Warning against the scribes. Luke 20: 27-47.	4 11	8 58	☾	☽ ent. ☽	16 6 40 5 20	
24	Sat	David's prayer in distress. Ps. 55: 1-23.	5 10	10 03	☾	☽ ☽ ☽, Orion ri. 9.32	16 6 41 5 19	
43		Jesus and Judas. Matt. 26: 14-25, 47-50; 27: 3-10. Golden Text—Matt. 26: 24.				20th Sunday after Trinity Matt. 22: 1-14; Eph. 5: 5-21	DAY'S LENGTH, 10 Hours, 38 Minutes	
25	Sun	Jesus and Judas. Matt. 26: 14-25, 47-50; 27: 3-10.	6 05	11 07	☾	25) ☽ sets 11.30	16 6 42 5 18	
26	Mon	A friend's injury. Ps. 41: 1-13.	7 40	morn	☾	☽ ☽ ☽, ☽ ☽ ☽	16 6 44 5 16	
27	Tues	A protection from false witnesses. Ps. 27: 1-14.	8 22	12 08	☾	☽ stationary	16 6 45 5 15	
28	Wed	Evil for good. Ps. 35: 1-28.	9 03	1 18	☾	7) ☽ souths 1.32	16 6 46 5 14	
29	Thur	Injured by wickedness and deceit. Ps. 109: 1-31.	9 42	2 27	☾	Procyon rises 11.00	16 6 47 5 13	
30	Fri	A prayer for help. Ps. 38: 1-22.	10 21	3 38	☾	☽ ☽ ☽	16 6 48 5 12	
31	Sat	Smitten and insulted. Isa. 50: 2-11.	10 54	4 41	☾	Antares souths 11.18	16 6 50 5 10	

MOON'S PHASES

Eastern States	Central States	Western States
Full Moon on the 4th at 1.00 morn.	12.20 morn.	(3) 11.40 even.
Last Quarter " " 12th at 4.35 morn.	3.55 morn.	3.15 morn.
New Moon " " 19th at 1.36 morn.	12.56 morn.	12.16 morn.
First Quarter " " 25th at 5.26 even.	4.46 even.	4.06 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. Twelve Great Verses. X. The Trust Verse. Isa. 12: 2. (Consecration meeting.)
11. Next Steps for Our Society. 2 Pet. 1: 1-8.
18. A Saloonless Nation: Why Not? How? Hab. 2: 1-14. (Temperance meeting.)
25. The Christian and the Ballot. Luke 19: 41-48.

11th Month

NOVEMBER

30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany	Sun facts in	Sun rise h. m.	Sun sets h. m.
44		The Arrest and Trial of Jesus. Matt. 26: 47-68. Golden Text—Isaiah 53: 7.				21st Sunday after Trinity John 4: 47-54; Eph. 6: 10-17	DAY'S LENGTH, 10 Hours, 20 Minutes		
1 Sun		The arrest and trial of Jesus. Matt. 26: 47-68.	11 43	5 37	☾	Regulus rises 12 20	☾	16 6 51	5 09
2 Mon		Bread from heaven. Exod. 16: 12-36.	morn	☾ R.	☾	2) ☾ in Apogee		16 6 52	5 08
3 Tues		Seed-time and harvest to continue. Gen. 8:13-22	12 03	5 24	☾	☾ stationary		16 6 53	5 07
4 Wed		The good and bad figs. Jer. 24: 1-10	12 56	6 16	☾	Rigel sets 2.18		16 6 54	5 06
5 Thur		The valley of dry bones. Ezek. 37: 1-14.	1 47	7 10	☾	Capella souths 2.14		16 6 55	5 05
6 Fri		The watchman's duty. Ezek. 33: 1-17.	2 39	8 04	☾	☾ ☽ ☾, ☽ ☽ ☾		16 6 56	5 04
7 Sat		The coming messenger. Malachi 3: 1-18.	3 32	8 49	☾	☽ Transit ☾ at Sunrise		16 6 57	5 03
45		Sowing and Reaping. Gal. 6: 1-10. Golden Text—Gal. 6: 7.				22nd Sunday after Trinity Matt. 18: 23-35; Phil. 1: 3-11	DAY'S LENGTH, 10 Hours, 06 Minutes		
8 Sun		Sowing and reaping. Gal. 6: 1-10.	4 24	9 26	☾	Algol souths 8.51		16 6 58	5 02
9 Mon		Jesus and the tempter. Matt. 4: 1-11.	5 15	10 38	☾	☽ ☽ ☾, Orion ri. 8.40		16 6 59	5 01
10 Tues		Jesus and the favored three on the mount. Matt. 17:1-13	6 05	11 49	☾	10) Alde. ri. 6.30		16 7 00	5 00
11 Wed		Jesus and the sons of Zebedee. Mark 10: 32-45	6 52	morn	☾	7) ☽ souths 12.00		16 7 01	4 59
12 Thur		Jesus and the sick man. Mark 2: 1-28.	7 40	12 58	☾	☽ in Perihelion	☽	15 7 03	4 57
13 Fri		Jesus and Nathaniel. John 1: 43-51.	8 28	2 10	☾	Spica ris 4.58		15 7 04	4 56
14 Sat		Jesus and the samaritan woman. John 4: 1-26.	9 18	3 27	☾	Altair sets 10.45		15 7 05	4
46		Jesus and Peter. Mark 14: 27-31, 53, 54, 66-72 Golden Text—1 Cor. 10: 12				23rd Sunday after Trinity Matt. 22: 15-22; Phil. 3: 17-21	DAY'S LENGTH, 9 Hours, 50 Minutes		
15 Sun		Jesus and Peter. Mark 14: 27-31, 53, 54, 66-72.	10 12	4 49	☾	Rigel rises 7.47		15 7 06	4 54
16 Mon		The tongue and what it can do Jas. 3: 1-18.	11 11	5 59	☾	☽ ☽ ☾, ☽ stationary		15 7 07	4 53
17 Tues		The christian's rest. Heb. 4: 1-16.	12 13	☾ S.	☾	17) ☾ in Perigee		15 7 08	4 52
18 Wed		The three Hebrew children. Dan. 3: 1-30.	12 51	6 49	☾	☽ ☽ ☾, ☽ ☽ ☾		15 7 09	4 51
19 Thur		Peter and John and the Priests. Acts 4: 1-37.	1 52	7 45	☾	☽ sets 7.30		14 7 10	4 50
20 Fri		Paul before the Philosophers. Acts 17: 22-34.	2 56	8 48	☾	Vega sets 11.32		14 7 11	4 49
21 Sat		Paul's defense before Agrippa. Acts 26: 1-32.	3 55	9 57	☾	☽ ☽ ☽, Cap. so. 11 08		14 7 11	4 49
47		Jesus and Pilate. Matt. 27: 11-31; Luke 23: 1-25 Golden Text—Matt. 27: 22				24th Sunday after Trinity Matt. 9: 18-26; Col. 1: 9-10	DAY'S LENGTH, 9 Hours, 38 Minutes		
22 Sun		Jesus and Pilate. Matt. 27: 11-31; Luke 23:1-25	4 48	10 50	☾	☽ ☽ ☾ ☾ ☾ ent. ☽		14 7 12	4 48
23 Mon		As Christ has suffered. 1 Pet. 4: 1-19.	5 56	11 46	☾	☽ ☽ ☾, ☽ Gr. Elong. W		13 7 13	4 47
24 Tues		Behold what manner of love. 1 John 3: 1-24.	6 20	morn	☾	24) ☽ sets 11.30		13 7 14	4 46
25 Wed		Perilous times to come. 2 Tim. 3: 1-17.	7 01	12 06	☾	☽ Castor so. 3.06	☽	13 7 15	4 45
26 Thur		The mystery of iniquity. 2 Thess. 3: 1-17.	7 41	1 16	☾	Sirius rises 9 30		12 7 15	4 45
27 Fri		Paul's heart's desire. Rom. 10: 1-21.	8 20	2 26	☾	☽ ☽ ☽ ☽ Inferior		12 7 16	4 44
28 Sat		For God so loved. John 3: 1-24.	9 02	3 37	☾	Rigel rises 6.21		12 7 17	4 43
48		Christ Crucified. Mark 15: 21-41 Golden Text—Isaiah 53: 4				1st Sunday in Advent Matt. 21: 1-9; Rom. 13: 11-41	DAY'S LENGTH, 9 Hours, 26 Minutes		
29 Sun		Christ crucified. Mark 15: 21-41.	9 44	4 54	☾	Altair sets 9.54		11 7 17	4 43
30 Mon		Rest in hope. Ps. 16: 1-11.	10 29	5 50	☾	Arcturus souths 9.33		11 7 18	4 42

MOON'S PHASES

Eastern States	Central States	Western States
Full Moon on the 2d at 7.51 even.	7.11 even.	6.31 even.
Last Quarter " " 10th at 7.39 even.	6.59 even.	6.19 even.
New Moon " " 17th at 9.04 morn.	8.24 morn.	7.44 morn.
First Quarter " " 24th at 6.41 morn.	6.01 morn.	5.21 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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- Twelve Great Verses. XI. The Work Verse. Eccl. 9: 10. (Consecration meeting.)
- Getting Out of Ruts, and Keeping Out. Amos 6: 1-8.
- Magnify the Christian Endeavor Pledge. Eccl 5: 1-7. (Led by lookout committee.)
- A Joyous Life. Joel 2: 21-27. (Thanksgiving meeting.)
- Missionary Heroes and Heroines. 2 Cor. 4: 1-18. (Missionary meeting.)

12.03 even.
5.14 morn.
8.17 even.
2.07 morn.

6. Twelve Great Verses. XII. The Life Verse. Rom. 6: 23. (Consecration meeting)
13. Gems from My Reading. Prov. 2: 1-12. (Brief extracts, with comments.)
20. An Unselfish Life. Phil. 2: 1-11. (Christmas meeting.)
27. This Year and All Years for Christ. Ps. 90: 1-17. (New Year's meeting.)

Mennonite Church, Summerfield, Ill.

AS early as 1842 Mennonites from different parts of Europe and this country settled in and around Summerfield.

The first services were conducted in private homes until a church building was erected in the outskirts of the town in 1858. Among the ministers were Schmidt, Hege, Jac. Krehbiel, Hirschler, Chr. Krehbiel, C. v. d. Smissen and John B. Baer the

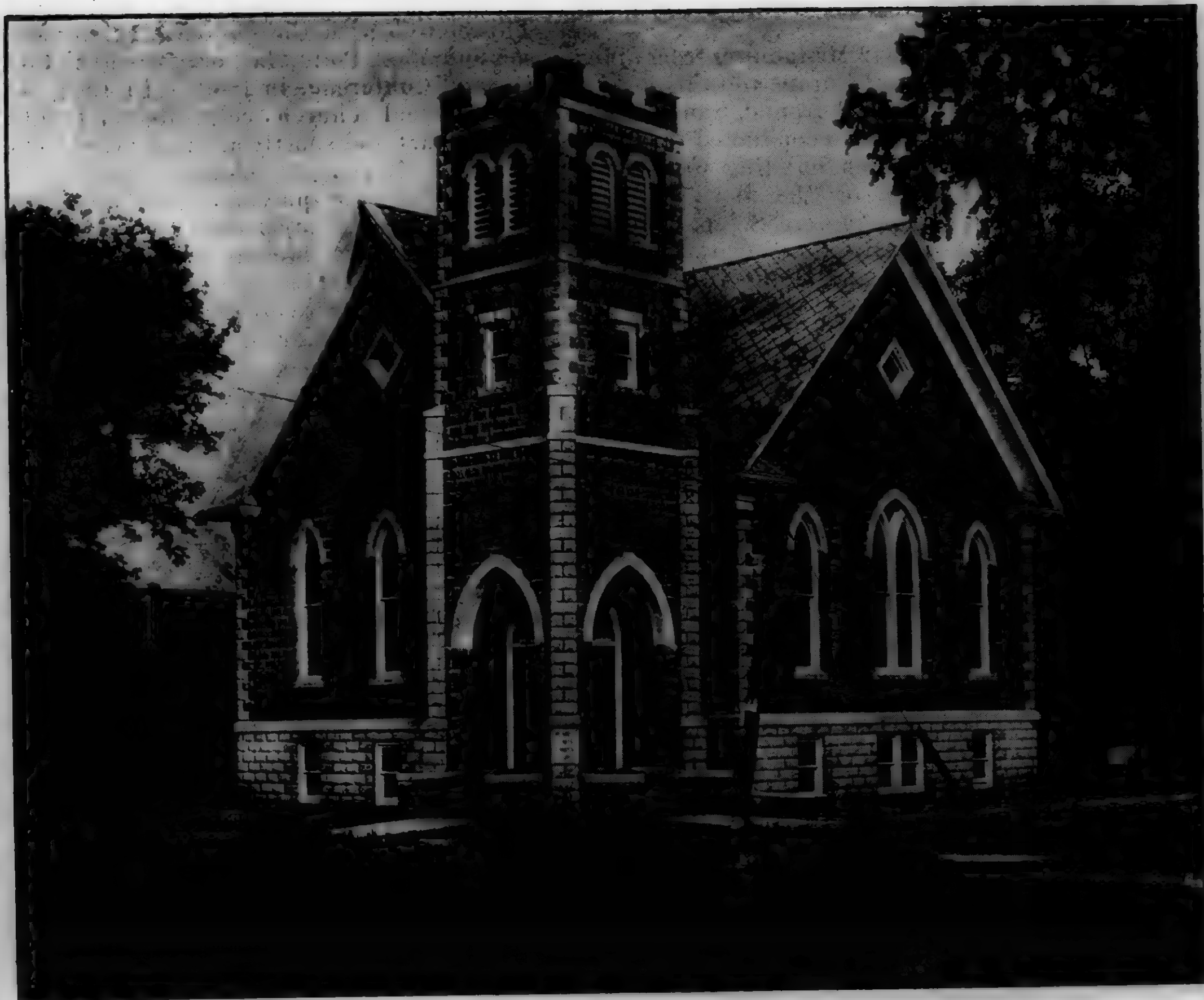
as also in our Educational Institutions. This church with the churches at Donnelson and West Point, Ia., organized the first General Conference in 1860. In 1908 the Summerfield church celebrated its 50th anniversary and shortly after this event the English Methodist church building of Summerfield was purchased and a number of improvements and changes made and from thereon it became the home of the Mennonite flock. Last year a massive tower

was erected to the present church, a large, pleasing toned bell purchased and placed therein. The membership of the congregation throughout its history varied at different periods from 1 to 200. Prof. Harmon president of McKendree College remarked in his address at our dedication last Fall: "If the Mennonites can make such improvements on a Methodist church, I wonder what they could do with some of our members?" We took this as a hint and said: "We want to begin improving our own first" and with faithful efforts the attendance of the Sunday School has been doubled, the collections trippled, the membership of the C. E. Society as well as the Ladies' Missionary Society have increased proportionately. Recently a number have made decisions and are to be received into church fel-



present minister. The first Sunday School was organized in 1865 and in 1882 the Ladies' Missionary Society was organized. At different periods families migrated to Kan., Okla., and Calif. In one week as high as 23 families started for their new homes out West, so that in a sense this church became the mother church of a number of other organizations. The church up to the present time has always taken an active part in Home and Foreign Missions

lowship. Strong efforts are also being made along the line of temperance work and that with encouraging results, however much more needs to be said and done along that line in this community. The improvements of the church had a helpful influence. From this church a number of workers have gone forth as ministers of the gospel and missionaries and to fill other useful positions of life. That we might be a church with greater spiritual power is our desire.



Tiskilwa, Ill., Mennonite Church

The beautiful church building erected in the town of Tiskilwa, Illinois, last year was dedicated on May 18, 1913. It contains not only a beautiful auditorium, seating about 300 persons, but also a modern, convenient and well equipped basement for Sunday School purposes. The building is of concrete blocks with a concrete and felt roof. It makes a very neat and attractive appearance.

Towards the close of the year 1911 a meeting was held by the Mennonites living in the town which resulted in the organization of a congregation. The Town Hall

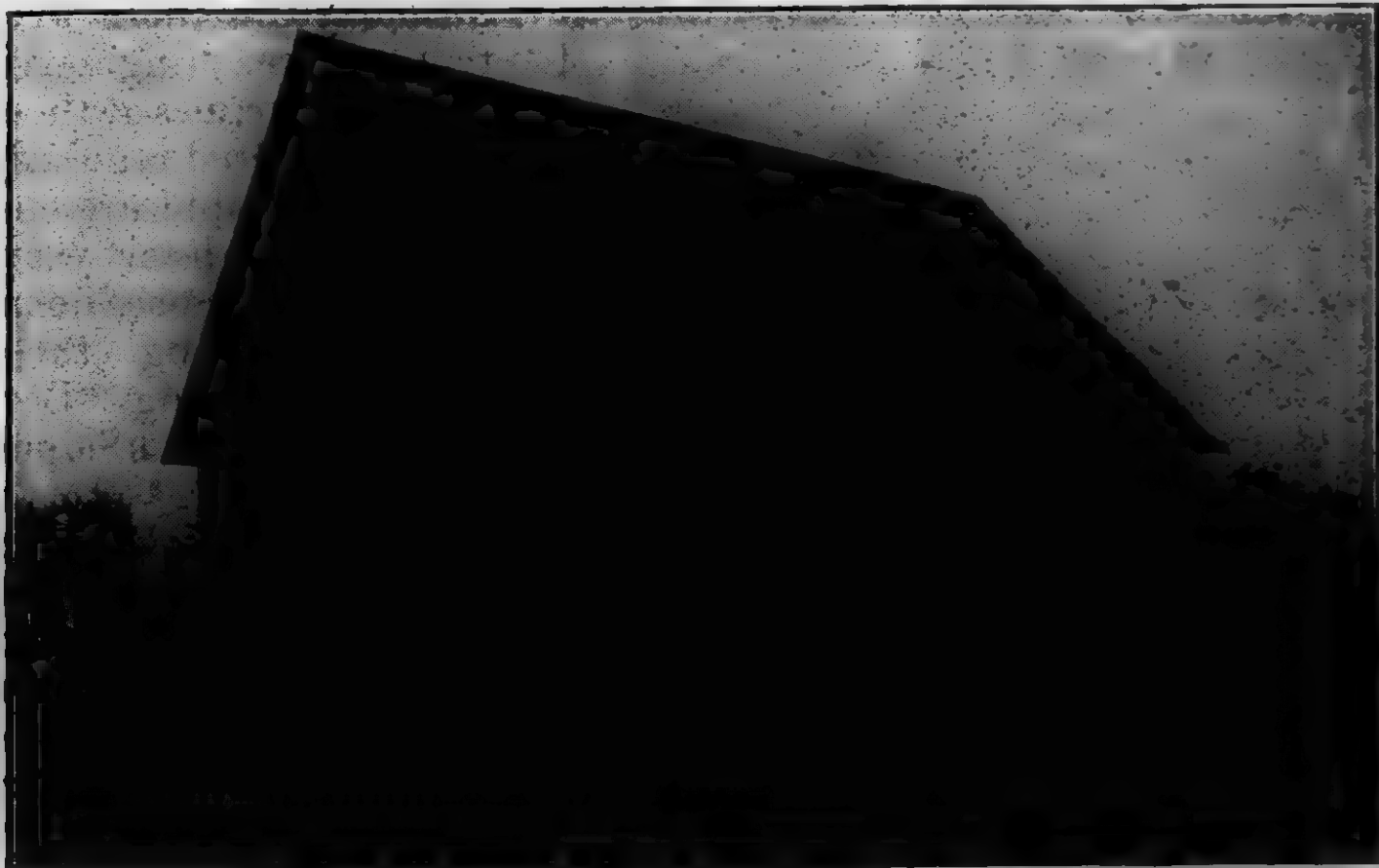
was then secured where services were held until the new church could be occupied. The membership now numbers about 75. About half of this number were added during the first few months of the year 1913. The congregation has a live and very active Sunday School as also a very active Christian Endeavor Society. That the new church is an acknowledged blessing to the town and has the good will of the people is indicated in the fact that all the Protestant churches of the town had no services on the day the new church was dedicated so that all could enjoy the dedicatory services with the Mennonites. May God bless the efforts put forth by the Tiskilwa congregation for the salvation of many souls.

Napier Mennonite Church

THE Napier Mennonite church, located at Points P. O. Napier township, Bedford Co., Penna., dates back to October 1911, when Rev. Herman Snyder, while on a visit to friends at this place decided to improve the time by holding religious services in the public school house.

At the close of these services, he was requested by the people of the community to hold regular preaching services at this place, and in accord with this request, he continued to hold services here every two weeks.

After one year of labor among the brethren at this place, twenty one members were received into the church at Roaring Spring,



of which Rev. Snyder was a minister. A Sunday School had also been organized with an enrolment at this time of seventy-five members.

Encouraged by these results, the brethren decided to build a church and organize a congregation. A site opposite the school house, 120 feet square, was donated by Henry Kline, and the rough timber needed by John Davis.

October 28th, 1912, ground was broken, and the corner stone was laid on November 10th. A congregation was organized June 22, 1913, with thirty-five members, and a call extended to Rev. Snyder as the elder and pastor. Sunday, June 29, the church

was dedicated to the worship of God, and in connection with this service Rev. Snyder was ordained to the office of Elder, Revs. Jacob Snyder and William H. Grubb officiating.

The building 40x42 feet is modern in appearance, is substantially built and has a seating capacity of about 200 people, cost with furnishings complete \$962.00.

The Settlement Meeting House and Churchyard

ABOUT two and one-half miles northeast of Siegfried, Penna., stands an old frame building which was once the place of worship of Mennonite families residing in Northampton Co. It is situated on an eminence from which is had a fine outlook over this section of country. Adjoining the building is a cemetery in which rest the mortal remains of members of these families. About sixty of the graves are marked with tombstones. The old building is now used as a dwelling

house, being occupied by a family named Steward. So far as church interest is concerned, it speaks therefore, only of a past. What might be found then today or in adjoining towns and citles, if a note of progress had been struck by these devout and well-meaning worshippers of former days, we may only conjecture.

The original Mennonite settlement was located at and around the site of the present borough of Siegfried. The original church building stood in a grove on what is now Twenty-first street, near what is generally known as the Siegfried burial grounds. This building was erected about 1760. As we may suppose, it was a log building,

probably quite rudely constructed. It later became quite insecure and was abandoned.

The old Mennonite cemetery at this place is all that is left to remind the present generation that the town was once the centre of a Mennonite settlement. The cemetery originally comprised one acre. By a special Act of Assembly, May 8, 1829, Jacob Funk, a surviving member of the old congregation, was given permission to sell the unoccupied part of the cemetery and use the proceeds to erect a stone fence around the part containing burials. A stone wall three feet high and sixteen inches wide was subsequently erected. This wall was removed in

has been well kept by several descendants of Adam Laubach, members of the Daughters of the American Revolution. A tablet recounts its history and some of the patriotic service of Col. John Siegfried, the friend of Washington. A pole has been erected, from which an American flag floats to the breeze.

The building which is the subject of this sketch was erected in 1802. There is a record of twenty-eight subscriptions to the building fund of 84 pounds, in sums varying from 3 shillings and 4 pences to 12 pounds. John Ziegler and Henry Frnk were the building committee.

There are no records of the congregational

life and activities of the worshippers in this church. No doubt, in former years there were regular preaching services. The names of those who ministered regularly to these people are not known. In later years there were occasional services, among those preaching being Levi Young, Tilghman Seiple, C. J. Becker, Samuel Landis and J. Y. Schultz. The late Moses Gottshall related how he was greatly annoyed by wasps on one occasion when conducting a preaching service in the church.

The congregation steadily declined, and several years ago with consent of a few surviv-

ing members, the building was sold and the funds given to Allen township for school purposes.

On the stones in the cemetery adjoining, which is well kept, are found the names of leading pioneers among our Mennonite people.

On a recent visit to this locally historic meeting house and graveyard the interesting record on the following pages was obtained, and as far as known is a correct list of the burials and data on the tombstones at this place:



The Settlement Meeting House and Graveyard

1885 and the present iron fence erected. The money for this purpose was raised by popular subscription through the efforts of Rev. Tilghman Seiple, a grandson of Henry Funk.

When 21st street was raised, the cemetery was also filled in to bring it up to the level of the street and all the little mounds were covered over, even the headstones, with the exception of those of Col. John Siegfried who descended from an old Mennonite family, and Jacob Bear, both of Revolutionary fame. Of late years the little graveyard

INTERMENTS IN THE SETTLEMENT GRAVEYARD

- Bear, Eva, nee Ziegler, wife of Jacob Bear, b. 4-25-1771, d. 11-11-1888, aged 87 y, 6 m, 21 d.
- Bechtel, Abraham, married Catharine Yelles, and lived in holy wedlock with her for 33 years, 7 months and 5 days, b. 3-7-1765, d. 4-10-1850, aged 85 y, 2 m, 3 d.
- Bechtel, Catharine, nee Yelles, the wife of Abraham Bechtel, b. 12-22-1776, d. 1-27-1829, aged 52 y, 2 m, 5 d.
- Bliem, Christian, b. 4-12-1805, d. 4-19-1883, aged 78 y, 7 d.
- Bliem, Abraham, b. 1-14-1807, d. 12-2-1885, aged 78 y, 10 m, 13 d.
- Bliem, Catharine, wife of Abraham Bliem, b. 4-12-1810, d. 8-30-1896, aged 86 y, 4 m, 18 d.
- Bliem, Anna, b. 5-29-1819, d. 10-1-1900, aged 81 y, 4 m, 2 d.
- Bliem, Mollie, b. 3-27-1816, d. 7-21-1903, aged 87 y, 3 m, 24 d.
- Bliem, Magdahlana, nee Hoch, wife of Christian Bliem, b. 5-18-1773, d. 3-30-1819, aged 45y, 10m, 11d.
- Bliem, Johannes, son of Christian Bliem, b. 7-26-1805, d. 8-10-1805, aged 14 d.
- Bliem, Samuel, son of Christian Bliem, b. 7-23-1821, d. 6-8-1830, aged 8 y, 10 m, 16 d.
- Bliem, Daniel son of Christian and Sarah Bliem, was born in Pottsgrove township, Montgomery county, Penna., on 5-27-1777, d. 4-24-1844, aged 67 y, 10 m, 27 d.
- Bliem, Anna, daughter of Abraham and Anna (Bechtel) Latschar, born in Hereford township, Berks county, Penna., on 7-11-1782, d. 5-13-1853, aged 70 y, 10 m, 2 d.
- Bliem, Tilghman, son of Abraham and Catharine Bliem, b. 12-31-1852, d. 12-16-1854, aged 1 y, 11 m, 16 d.
- Coppes, M., no dates, name only.
- Funk, Jacob, b. 9-10-1832, d. 1-22-1898, aged 65 y, 4 m, 12 d.
- Funk, Daniel, b. 4-18-1825, d. 8-21-1827, aged 2 y, 4 m, 3 d.
- Funk, Jacob, b. 10-15-1799, d. 11-1-1861, aged 62 y, 16 d. Funeral Text 2 Kings 20: 1.
- Funk, Peter, b. 10-20-1774, d. 3-3-1855, aged 80 y, 4 m, 13 d.
- Funk, Susanna, nee Hiestand, b. 5-6-1778, d. 11-1-1847, aged 69 y, 5 m, 25 d.
- Funk, Sarah, nee Bliem, wife of Jacob Funk, b. 5-2-1803, d. 1-20-1898, aged 94 d, 8 m, 18 d.
- Gerhard, Matthias, b. 11-2-1760, d. 12-12-1854, aged 94 y, 1 m, 10 d.
- Gerhard, Veronica, nee Latschar, b. 2-15-1771, d. 8-11-1824, aged 53 y, 5 m, 26 d.
- Gerhard, Johann, son of Mathias, b. 8-16-1804, d. 9-10-1827, aged 23 y, 25 d.
- Geisinger, Meseris, son of Daniel and Elizabeth Geisinger, b. 11-8-1850.
- Geisinger, Elizabeth, b. 11-17-1823, d. 5-6-1833, aged 9 y, 5 m, 19 d.
- Geisinger, Mary, b. 7-29-1817, d. 1-10-1818, aged 5 m, 11 d.
- Geisinger, Susanna, daughter of Daniel and Susanna Geisinger, b. 9-28-1848, d. 8-25-1849, aged 10 m, 27 d.
- Hiestand, Mary, daughter of Henry and Catharine Hiestand, b. 3-1-1862, d. 4-15-1896, aged 34 y, 1 m, 14 d.
- Hiestand, Henry, b. 2-24-1824, d. 8-14-1884, aged 60 y, 5 m, 20 d.
- Hiestand, Catharine, b. 2-2-1825, d. 10-10-1886, aged 61 y, 8 m, 7 d.
- Hiestand, John, son of Henry and Catharine Hiestand, b. 12-27-1851, d. 11-3-1866, aged 11y, 10m, 6d.
- Hiestand, Abraham, b. 7-17-1787, d. in 1863.
- Hiestand, Anna, nee Gerhast, wife of Abraham Hiestand, b. 11-5-1794, d. 10-6-1855, aged 60y, 11m, 1d.
- Hiestand, David, b. 3-31-1820, d. 8-20-1895, aged 75 y, 4 m, 20 d.
- Hiestand, John, b. 21-1-1785, d. 4-3-1863, aged 77 y, 4 m, 2 d.
- Hiestand, David, b. 1783 and d. 1848, aged 55 y.
- Hiestand, Elizabeth, nee Swartz, and wife of David Hiestand. They lived in holy wedlock for twenty-five years, b. 7-7-1792, d. 11-27-1863, aged 71 y, 4 m, 20 d.
- Hiestand, Elizabeth, b. 1808 and d. 1833, aged 25 y.
- Hiestand, Maria, nee Newcomer, b. 5-20-1747, d. 9-20-1812, aged 65 y, 4 m.
- Hiestand, Johannes, b. 4-10-1742, d. 11-10-1817, aged 75 y, 7 m.
- Hiestand, David, b. 9-1-1783, d. 8-3-1839, aged 55 y, 11 m, 2 d. Funeral text, 2 Cor. 4: 6-8.
- Jung, Samuel, son of David and Barbara Jung, b. 5-21-1847, d. 8-18-1855, aged 8 y, 2 m, 27 d.
- Jung, Thilman, son of David and Barbara Jung, b. 6-6-1851, d. 11-8-1851, aged 5 m, 2 d.
- Jung, Susanna, nee Hiestand, and wife of Peter Jung, b. 5-6-1778, d. 11-14-1847, aged 69y, 4m, 26d.

Jung, Peter, husband of Susanna Hiestand, b. 10-20-1774, d. 5-3-1855, aged 80 y, 4 m, 13 d.

Landes, Abraham, b. 5-12-1797, d. 6-12-1840, aged 43 y, 1 m.

Landes, Anna, wife of Abraham, b. 1-27-1800, d. 12-29-1884, aged 84 y, 11 m, 2 d.

Landes, Samuel, son of Abraham and Anna Landes, b. 10-15-1822, d. 11-18-1848, aged 26 y, 1 m, 3 d.

Landes, George, son of Abraham and Anna Landes, b. 6-29-1828, d. 12-27-1855, aged 27 y, 4 m, 28 d.
Funeral text, 1 Cor. 15: 53-57.

Landes, William, son of Abraham and Anna Landes, b. 10-14-1837, d. 12-16-1837, aged 2 m, 2 d.

Latschar, Esther, daughter of Abraham and Anna (Bechtel) Latschar, born in Hereford, Pa., in 1761 and died in 1843, aged 82 y.

Scherrer, George, b. 7-10-1811, d. 2-10-1866, aged 56 y, 7 m.

Seipel, Rev. Thilman, grandson of Henry Funk, Funeral Text, 2 Cor. 4: 17, b. 12-16-1838, d. 1-29-1895, aged 56 y, 1 m, 13 d.

Swartz, Jacob Z., b. 11-22-1805, d. 10-1-1864, aged 58 y, 10 m, 9 d.

Swartz, Susannah, wife of Jacob Z. Swartz, b. 9-16-1806, d. 6-1-1885, aged 78 y, 9 m, 15 d.

Swartz, five children of Jacob Z. and Susanna Swartz, no names nor dates.

Swartz, Andrew, b. 1-20-1757, d. 6-20-1823, aged 66 y, 5 m., married on 6-30-1789 Elizabeth Ziegler.

Ziegler, Susan, daughter of Abraham Ziegler, b. 4-11-1812, d. 9-30-1813, aged 1 y, 5 m, 19 d.

Ziegler, Michael, son of Abraham Ziegler, b. 8-20-1810, d. 8-31-1810, aged 11 d.

Ziegler, Maria, daughter of Abraham Ziegler, b. 3-20-1795, d. 5-1-1814, aged 19 y, 1 m, 18 d.

Ziegler, Catharine, nee Bach, b. 11-18-1796, d. 4-18-1803, aged 33 y, 5 m.

Sketch and History of the Mennonite City Mission of Los Angeles, Cal.

MENNONITES as well as other country people have been subject to the city-ward movement of the past twenty-five years. Pastors and people have an interest in the ones leaving the home church and going into a community where there is no church of our denomination or where the surroundings retard spiritual growth.

We have seen the great growth of cities in the past generation and with the growth the multiplying of the problems of sin. In the city is the presence of much sin and of the peculiar sins of the city life; here is lack of moral restraint because no one knows (nor cares) how his neighbor lives. (He is hardly a neighbor, only a resident next door.) Here is a "don't care" tendency because there is no one to take an interest in the spiritual welfare of others.

The city has its problems of poverty—how to help the needy one who have no clothes to attend church! (Yet a spiritually needy people are the rich whose money is their source of interest and comfort.)

The city presents problems of evangelization—the foreign mission field has been brought to our doors in the heathen coming from China, Japan and Roman Catholic countries.

Moved by sympathy and realizing the need and the remedy some have advised the establishment of churches in the cities into which our members have moved; in some instances this has been done. Some with the wider outlook, knowing that "the field is the world" have recommended the opening of missions for the saving of men on the plan of the first rescue mission founded forty years ago in New York.

In the spring of 1908, the two men who are now the California members of the Home Mission Board on their way to the Pacific District Conference resolved to crystallize the city mission sentiment among our people into real work and suggested Los Angeles as the place to begin. Their plan was approved by the Conference, but because of financial weakness it was thought best to ask the aid of the General Conference. At the meeting of this body at Beatrice, Neb., the work was at once taken up through the Home Mission Board. The writer was called from the pastorate at Wadsworth, Ohio, to take charge of the work. We arrived in Los Angeles in July, 1909.

The problems before us were many but the chief was this: Where in the city covering one hundred square miles would be the most suitable place? In looking over the city the answer to one question determined the location of the mission: Where is the greatest need of the gospel? The longer we



Rev. Elmer F. Grubb, Mrs. E. F. Grubb, to the right Miss Elizabeth C. Braun,
above Miss Anna E. Penner

work here the stronger our belief that in the providence of God the place has been found.

In November of 1909, we settled on the location—the mission services in a store room at 1432 San Fernando street. Here is a district of about 500 families shut off from the rest of the city by railroad yards, great shops and the river. More than one-half of these families are Americans and the rest are Mexican, Italian, Greek, Austrian and a few other nationalities. Here was only one little Mexican chapel with services only occasionally. Some years ago some mission work had been done but it was an unfruitful field and abandoned.

Here live some of the poorest people—in the poorest of houses; widows, old people, who can work but little; railroad men who

want to live near their work. Here at night the police go two by two for their own safety. Here are hardened sinners, open opposers of the church; many prejudiced by false teaching.

In May 1910, we held our first public service, the attendance from the district was five boys about ten years old—just off the street, barefoot, dirty, ragged but interested. We had to find helpers from this city where all were strangers; the Lord has supplied able helpers at all times. We begun with one service a week, this spring we had eight a week, some of them a double meeting. Our attendance has not been large except at Christmas, but considering the indifference, ignorance and opposition of the people and the attractions of the street, the attendance has been fair.

We give relief to all who come; a bed, meals, clothing or what is needed, always doing it in the name of the Lord and emphasizing that "the body is more than the raiment" and the eternal life more than the temporal.

We plan that every one who comes shall see Jesus Christ exalted and shall hear the way of salvation.

In 1912, two mission workers were called to help in the work: Elizabeth C. Braun from Reedley, California, and Anna E. Penner from Mountain Lake, Minn.

E. F. GRUBB,
4900 Aldama St.

management of the Mennonite church at Beatrice, Nebraska, erected during 1910 and 1911, dedicated by appropriate ceremonies on July 16, 1911, and formally opened the next day to the sick.

The hospital is arranged to accommodate about 30 patients, who are taken care of in a conscientious manner by the Sisters at a moderate charge. Sisters will gladly be sent out for private nursing in the different congregations and families, provided they can be spared at the hospital.

The inception of this work began with a jubilee celebration by the Beatrice congregation several years ago in gratitude for



The Mennonite Deaconess Home and Hospital

The Mennonite Deaconess Home and Hospital at Beatrice, Nebraska

This institution has for its object the training of Christian young women and childless widows for deaconess work and offers them a home as well as a field for active service to poor, helpless and destitute humanity.

It is the property of, and is under the

God's mercy during the twenty-five years of the settlement of the Russians in this country of religious liberty. At the same time the 25th year of service of Elder Gerhard Penner was also commemorated. A Home for the Aged was considered, and later the founding of a Hospital under deaconesses. The matter was later brought before the local congregation and favored, and still later the Conference gave its assist-



Group of Sisters

Reading from left to right, first row—Elsie Hirschler; Superintendent: Katie A. Penner, Helen Miller.

Second row—Agathe Harms, Emma Harms.

Third row—Elizabeth Wiebe, Sarah Rempel, Magdalene Wiebe, Johanna von Steen, Margarethe Epp.

ance. The Committee of the Conference for Deaconess Work has been very helpful.

After the subscriptions had reached \$20,516.25 and a valuable building site had been donated by Peter Jansen and wife, it was decided April, 1910, to begin the construction of the building. After some difficulty the plans and specifications were drawn up conformable to the funds on hand, so as to avoid the contraction of debt, and building operations then started September, 1910. On July 16, 1911, the institution, though not quite completed, was dedicated, and on the 17th the Hospital was opened. Sister Marie Wedel was made Sister-in-charge, Sister Katie A. Penner a full deaconess, and three other sisters probationers, with Frank Penner Custodian.

The following are extracts from the Constitution and House Rules of the Home and Hospital:

The work is under the supervision of the Western District Conference and the Beatrice Mennonite Church, the latter electing twelve brethren as members of a board of directors with representatives elected by the Conference.

Trained Deaconess Sisters of the Mennonite faith are admitted at once. Untrained sisters must be at least eighteen years of age, and not more than forty, and must furnish a health certificate as well as a certificate from the home congregation. Their parents must give consent. They shall promise to abide by the rules of the house and to obey their superiors. After 3 years of technical and religious training, they may be admitted as professionally trained deaconesses.

Probationers shall receive \$6.00 per month during the first year, \$8.00 a month during the second, and all sisters \$10.00 a month on and after the third year.

During the first two years of service, \$25.00 shall be set aside annually for each ordained Deaconess to be placed to the credit of an interest bearing endowment fund. The third year and after the amount set aside shall be \$50. This fund shall be set aside for the sisters as long as they are on duty.

When a sister becomes incapacitated for service, the monthly payments and the amount toward the fund shall cease, but she shall find support and a home during her life in the hospital, with a monthly cash allowance of \$3.00.

Should a deaconess, on account of marriage or some other reason, sever her connections with the hospital, she shall forfeit all rights to the endowment fund. But all money paid for her into the fund during her time of service shall be refunded with interest at 4% per annum.

A Full Half-century in the Ministry

INCLUDED in the death roll of the past year is the name of Bro. Solomon Ott of Bowmansville, Pa., who for a period of a little over fifty-four years, reaching to within a few weeks of his death, had been a preacher of the Gospel in the church and congregation which had become his by adoption in the early years of his manhood. This adoption had come about in this way:

Shortly after the organization of a new congregation at Bowmansville as the local result of the split in the Franconia conference, Rev. William Shelly of Bucks county was called to be the first stationed minister of the flock. When he moved to his new field of labor, he brought with him the young man who had been employed on his Bucks county farm as a hired man. Mr. Ott (for he was the young man in question) was at the time connected with the Reformed church, but in the new home he cast in his lot with the new congregation and the conference to which it belonged. The record says that he was baptized and admitted to the communion in May, 1855, by the Elder Moses Gottshall.

When about two years later Pastor Shelly returned to his former home, Ott remained behind, having in the meantime married one of the young women of the flock, Miss Leah Bowman, and a year later, in 1858, when the congregation proceeded to select one from their own number to serve them in the ministry of the word, the choice fell on him. His ordination at the hands of Elder Gottshall followed on November 14.

If ever any one called to the ministry in the manner prevalent in our church in those days, had reason to shrink from undertaking the work of public teaching on account of a lack of specific preparation for it, Bro. Ott assuredly would have had such reason. His schooling had been quite meager, a very limited ability to read and write the German language with a little elementary knowledge of figuring being about the limit of his school attainment. However, he regarded the call as from the Lord and reckoned that He who called was able also to supply any lack due to untoward circumstances in earlier years.

His earnestly religious bent had led him

to put his reading to good use in searching the scriptures, and the knowledge of God's word thus gained, together with his native wit and not insignificant talent for speaking stood him in good stead in his pulpit work, which during all the years of his service was done on the gratuitous plan without compensation from the congregation he served, and therefore with only so much time for needed study in preparation as he could snatch from the demands of a busy life providing for the temporal needs of himself and family. Such was the outworking of the old order which, by the way, is far too much in vogue still in many places in our church.

The above-mentioned wife, the mother of two daughters, died in 1871. Two years later Bro. Ott married Mrs. Lydia Steffy, a highly respected widow in the community, who was thus, like himself, brought into the church by adoption, and in the family became the mother of the other three of his five daughters. The death of this second wife in 1898 left him once more without a helpmate in his family life, and in 1901 he took into this vacancy his third wife in the person of Susan Bowman, his now surviving and bereaved widow.

The greater part of his service in the congregation was rendered under the eldership of Rev. Moses Gottshall and his son Wm. S. Gottshall, who upon his father's death succeeded to the office of Elder in the Schwenksville charge, and who came to be the more intimately connected with the Bowmansville congregation and community when he took to wife a daughter of a prominent family there.

For the last eight years the service of Elder in this congregation has been supplied under the fostering care and cooperation of the Conference through its Home Mission Committee, A. S. Shelly, pastor of the Hereford charge, representing the Conference in this capacity for most of this time.

The passing away of Bro. Ott which occurred on April 7th, at the age of a little over 82 years, leaves the little flock without a resident shepherd, which lack calls loudly for the right person to fill it, whether such an one is to be found in the membership of the flock itself or by removal from elsewhere.

AT the annual session of the Eastern District Conference, held in Zion Menonite church, Souderton, Pa., May 5-7, 1912, a resolution was offered and unanimously adopted that the conference erect a suitable memorial to the memory of our lamented Missionary, Miss Annie C. Funk who lost her life in the Titanic disaster, the memorial to be erected in the cemetery at her home church, at Bally, Pa. A committee

consisting of Joseph B. Bechtel, U. S. Stauffer and William M. Gehman, was appointed with instructions to secure the money and have the memorial erected. Free-will offerings were asked for and more money



Annie C. Funk Memorial

was contributed than was needed for the purpose. A lot was purchased in the cemetery on which the stone was placed, and a sum sufficient for the permanent care of the lot paid to the trustees of the cemetery. The balance still remaining in the hands of the committee was then directed to be contributed to the fund with which to erect an Annie C. Funk Memorial School in India. At the last session of the

Conference, held at Bally, May 4-6, 1913, the memorial was unveiled with appropriate services. The following lines written by Rev. N. B. Grubb, were read and dedicated to the memory of Annie C. Funk on the occasion:

She sleeps, not here, but far removed,
Down in the silent deep;
Where angel guards their vigil keep,
And watch her while asleep.

There was no long funeral train,
No hearse with waving plume;
Unseen she sinks to ocean depth,
Amid the midnight gloom.

God laid her there, the hero fair,
The guileless, cherished one—
In vain loved ones awaited her;
But, say, God's will be done.

Like to the flowers, she lived and bloomed,
As bright and pure as they;
And like the flowers the frost had touched,
She sadly passed away.

No one had known her but to love,
None name her, but to praise;
She only love for others knew,
Through life's brief busy days.

The ocean deep her body holds,
Her spirit Homeward fled;
The Master whom she loved and served,
To Father's House has gently led.

In granite chiseled stands her name,
Inspiring those who yet remain;
In memory we hold her dear—
Cherish and revere her name.

The Moral Hero

IT is said that everybody loves a hero. The kind of hero that people can understand most readily is the physical hero, the man who, either in his own bodily strength or through the force which he controls, achieves tremendous results. At the dedication of the Grant Monument in New York a few years ago, several hundred thousand people joined hearts and voices to do honor to the memory of a man who, so far as most of them had eyes to see, was only a phy-

sical hero. They honored the hero who had played such a momentous part in the preservation of our nation as a unit. The greater hero most of them did not think of at all, and yet he was the same man—the man who conquered himself. There are many who will never have great monuments reared to their memory, who live and die without recognition from their fellow men; but they will not be forgotten when the crowns are given out by the hand of the Righteous Judge. —*The Christian Herald.*

Negro Slavery in Pennsylvania

LUCY FORNEY BITTINGER copies the following incident from the journal of John Woolman, in 1758, which illustrates the continued aversion of the Mennonites to negro slavery: "A friend gave me some account of a religious society among the Dutch, called Mennonists, and among other things related a passage in substance as follows: One of the Mennonists having acquaintance with a man of another society at a considerable distance, and being with his wagon on business near the house of said acquaintance, and night coming on, he had thoughts of putting up with him, but passing by his fields, and observing the distressed appearance of his slaves, he kindled a fire in the woods hard by and lay there that night. His said acquaintance, hearing where he had

lodged, and afterward meeting the Mennonist, told him of it, adding that he would have been heartily welcome at his house, and from their acquaintance in former times wondered at his conduct in that case. The Mennonist replied, 'Ever since I have lodged by thy field I have wanted an opportunity to speak with thee. I had intended to come to thy house for entertainment, but seeing thy slaves at thy work, and observing the manner of their dress, I had no liking to come and partake with thee.' He then admonished him to use them with more humanity, and added: 'As I lay by the fire that night I thought that, as I am a man of substance, thou wouldst have received me freely; but if I had been as poor as one of thy slaves, and had no power to help myself, I should have received at thy hands no kinder usage than they.' — *James M. Swank on "Negro Slavery in Pennsylvania."*

A Group of Ministers at Eastern District Conference, May 4-6, '13, Bally, Pa.



Reading from left to right, first row sitting—Elwood S. Shelly, William H. Grubb, Harvey S. Shelly, N. B. Grubb, A. B. Shelly, J. W. Bayley, A. S. Shelly.
Second row standing—J. W. Schantz, Herman Snyder, Jacob Snyder, A. M. Fretz, F. F. Gabel, S. K. Mosiman, S. M. Grubb, Victor B. Boyer.

Glimpses of Local Church History

How the Separation of 1848 Worked Out in One Locality.

When the much-deplored break in the Franconia Conference in Pennsylvania took place in 1848, the division naturally spread into the different congregations of the conference, and there, as is always the case, the hardest rub came. There among all the questions that arise between the factions, that of property right frequently looms up large. In the Hereford congregation the majority was on the side of what in the papers given below is called the "new order" congregation. The records preserved in these papers give an insight into how the

keenest edge of interest in being given in translation and in type.

The first memorandum is of the

MUTUAL AGREEMENT AS TO THE USE OF THE MEETING HOUSE.

A meeting was held July 24, 1848, resulting in this pronouncement:

"On the hereinafter stated conditions the Mennonite congregation of the new order which now has the use of the so-called Hereford Meeting House for its services shall grant to the members of the old order (in accordance with their request) permission to meet in said meeting house every two weeks between the customary meeting times to hold services according to their pleasure. And after the same has been approved by



The Hereford Meeting House

Already an old landmark at the time of the separation, used by the two congregations from 1848 to 1851. Continued in use by the old congregation till 1899. Built of logs and afterwards weatherboarded.

two sides stood to each other and worked out their mutual relations with perhaps the least heat of friction possible under such circumstances. They are given here with no desire to revive unpleasant memories but rather for their historical value and interest to the present generation who may profit by such glimpses into what their forefathers went through, and how they met the questions of their day. They are written in German and, of course, lose in part their

both parties the following rules for the holding of their respective meetings shall be observed:

"Firstly, should a funeral in the old congregation happen to come on the time for the meeting of the new congregation, then the latter shall permit the funeral to be held in the meeting house unhindered, and vice versa the old congregation shall do likewise in case a funeral in the new congregation happens on the time for their meeting.

"Secondly, should one or the other congregation desire to have a service for baptism or communion and be unable to get a person to serve them therein on their own meeting time but can be served on the other Sunday, then they shall be granted the use of the house on that time for the purpose.

"Thirdly, when it becomes necessary in any wise to incur expenses on the meeting house or any other part of the property of these congregations, then each shall pay its share according to the circumstance of their ability the same as was done while they were together.

"And lastly, the keys to the meeting house should of right be kept at the same place where they have been for a long while past (seeing there is no nearer place to be had).

"The above having by the undersigned been brought before their congregation, the latter decided that the adherents of the old order might have the use of the church as proposed and the rules above stated were approved and adopted by the congregation. This we attest by our signatures given this 24th day of July, 1848."

JOHANNES BAUMAN, Deacon
GERHARD BECHTEL, Trustee

Three days later the other party added their approval inscribing it on the same sheet in a hand writing corresponding to the second signature below, as follows:

"Since the congregation of the new order adherents of the Mennonites has granted the adherents of the old Mennonite principles the permission above stated, and has approved and adopted the above rules as is above attested, the same was publicly read in the Meeting House on the 27th day of July, 1848, and was also approved and accepted by the old adherents, which we attest by our subjoined signatures.

^{his}
ABRAHAM X GEHMAN, Trustee

^{mark}
JOHANNES B. BECHTEL, Member

THE BUILDING OF A NEW MEETING HOUSE. MINUTES (given here only in part)

"At a meeting held on March 25, 1850, by the members of the congregation of the new order to consider whether the old Hereford Meeting House should be repaired or a

new one built, a vote on the question being taken, it appeared that the same was unanimous for building new.

"We are agreed to accept the cooperation of the congregation of the old order (if they are so inclined) and thus build the house for use in common.

"In case the building is erected jointly, it shall be paid together according to the principles adopted July 24, 1848, namely so that each one contribute according to their circumstances.

"After due consideration it has been judged just and proper that the money held by the trustees (in the new congregation) and likewise the charity money in charge of the deacons (now held in the old congregation) shall be used in the building of the new Meeting House (if the same is carried out as above indicated) as we regard this the most practical way to share these funds equitably."—This was afterward changed so as to except the charity money "because the Colebrookdale congregation (at Boyertown) has a share in that."

The following three persons are designated as a building committee: Gerhard C. Bechtel, Heinrich L. Eschbach and Johann G. Bechtel. Andreas Bauer was elected Treasurer.

"That we have approved the above recorded decisions and are united in the same we certify with our signatures:"

Gerhard C. Bechtel	Johannes H. Bechtel
Johannes Klemmer	John M. Oberholtzer
John H. Funk	Jacob Bechtel
George Klemmer	Heinrich B. Eschbach
Jacob Fuchs	Henry Landis
Samuel Latschar	Henry Bechtel
Abraham G. Bechtel	Jacob B. Bechtel
David Klemmer	Andrew B. Bauer
Andreas Stauffer	Christian Klemmer
Abraham Bechtel	Jacob M. Oberholtzer
Andreas Bauer	John Bauman
Ephraim Hunsberger	

THE PROPOSAL DECLINED

"At a meeting of the Mennonite congregation (old order) held in the Hereford meeting house on the 9th day of May, 1850, the decisions and declarations presented to them by the new order congregation were considered and after due deliberation upon them we have come to the conclusion, unanimously, that we wish to keep the old house. As for the rest we are minded to

continue in the same decision previously made, and moreover, we will bear with them in love and on our part wish to be spared from further antagonism (anfechtungen)."

MEMORANDA ON CUTTING TREES FOR THE NEW BUILDING

1850, May the 22d. We have cut trees on the Gemeinde-land near the place where the new meeting house was to be built, including two dead trees, to wit:

1. One black oak, 45 feet long and 22 inches in diameter at the stump including the bark.
2. One ditto, 45 feet long and 17 inches thick.
3. One red oak, 44 feet long and 22 inches thick.
4. One white oak 15½ feet long.
5. One dead red oak, 28 feet long and 28 inches thick.
6. One red oak almost dead, 29 feet long and 16 inches thick.

On the 28th of May, the undersigned Gerhard Bechtel, one of the trustees, communicated with Heinrich Diehl, one of the trustees of the old order congregation and proposed that they should together appraise the above described trees. When however, the latter declined to agree to this request, the petitioner, Gerhard Bechtel decided and so informed the other, that they as trustees of the new congregation would therefore make the appraisement alone, which was done then on the 30th of May as follows (corresponding to above list),

1. Black oak, \$2.25; top wood 25c	\$2 50
2. Black oak, \$1.80; top wood 20c	2.00
3. Red oak, \$2.42; top wood 25c	2.67
4. White oak, \$1.95; top wood 75c	2.70
5. Red oak (dead) \$2.80; top wood 37c	3.17
6. Red oak (nearly dead) \$1.16; top wood 16c	1.32

Total \$14.36

Still we are minded to submit this estimate to you as trustees and if you regard the same not correct we still hold open to you the offer to join us in a reappraisement, which however should not be delayed beyond tomorrow since we wish to take the logs to the sawmill.

In this connection we the trustees of the new congregation submit our proposal to divide the appraised value of these trees between the two congregations in proportion to the membership of each. So also all other yet undivided property, be it money or anything else which it may be regarded necessary to divide. This would be in our

view quite commendable and fair.

Signed,

GERHARD BECHTEL
JOHANNES KLEMMER
JOHN H. FUNK

DIVISION OF THE FUNDS.

MINUTES

At a meeting held June 15, 1850, by the members of the Mennonite congregation (new order) for consultation in reference to the dividing of the funds which one of the trustees of this congregation has in charge, we have after due consideration agreed to the following disposition of the matter:

First in regard to the action of the old order congregation when they decided in reference to the charity fund, which has been in their keeping, to divide the same in equal shares and have already paid over the half of that fund to our Deacon, our congregation takes the view that the funds on both sides should have been divided according to the number of members holding to the two congregations respectively.

However in view of the source of the trustee fund and moved also by the desire thus to reach a peaceful conclusion we have agreed to pay over also half of the above mentioned trustee fund to their trustees, not however that this shall be taken as a precedent but holding that further things to be divided between the congregations shall be shared out in such proportion as they may mutually agree or shall be found equitable.

N. B. The half of the trustee fund herein referred to, amounts to \$89.24.

Approved and adopted by us

Gerhard C. Bechtel	George Klemmer
Johann Klemmer	Andreas Bauer, Sen.
John H. Funk	Christian Klemmer
Henry L. Eschbach	Ephraim Hunsberger
Johann Bauman	Abraham H. Bechtel
Martin Oberholtzer	Joseph B. Bechtel
David G. Clemmer	Samuel Weiss
Jacob Fuchs	Henry Bechtel

A FORMER OFFER REPEATED

"On September 16th, 1851, some of the members of the new order congregation counceled together and agreed that it would be befitting to address another communication to the congregation of the old order regarding the new meeting house, seeing it is nearing completion and it being desired

ere long to learn finally how they are minded on the overture before made to them. And it was decided to make them the following offer, namely: That they may have the same right in the new house as they now have in the old one the mutual agreement of July 24, 1848 continuing in force, and no other condition to be attached to this offer than this that in case they do not feel to accept this then the provisions of the 2d and 6th article of those adopted April 29, 1850 shall be retained in force."

Of this meeting of April 29th no record is found among the papers in hand. It would be of interest to know what those two articles provide.

That the offer of sharing the use of the new house was finally declined is clear from the subsequent history of the congregation as they continued to use the old house down to the year 1899 when they tore it down and erected in its stead the present stone structure. The receipt, of which we have only a copy (unsigned), shows the equitable way in which the arrangement of worshipping in the same house was brought to a conclusion. Here is

THE RECEIPT

Received January, 1852, of the Old Hereford congregation by the hand of John B. Bechtel, Seventy-eight Dollars, namely 75 Dollars for the half share in the old meeting house and the balance of 3 Dollars for the grave tools, bier and straps. Received as full satisfaction for the said articles, and the said meeting house with its keys and the said grave tools, bier and straps are herewith turned over for all time to the said old Hereford congregation.

The surrounding grounds continued evidently to be regarded as common property. In 1855 the new congregation used a part of the same for a row of sheds. In the use of these sheds as well as of the older ones the two congregations have continued to practice the same community of interest as in the use of the grounds. Moreover the practice of alternating the regular services is kept up to the present day, and in the appointment of special services the same rule of avoiding having meeting at the same time is studiously avoided, and frequently special occasions to occur in one church are announced in

the other. Nevertheless the two houses of worship standing so close together and both bearing the name Mennonite continue to bear their silent testimony to a separation which should not have occurred and which the spirit of the Master if given full sway will some day heal over completely. Certainly over yonder there will be no old and new order but all that enter there will be one in Him whose High-Priestly prayer is for the same unity here on earth.

Last but not of least interest among the papers in hand is the record of

A PETITION FROM OHIO AND THE RESPONSE

"Whereas it is proposed to build a new meeting house in Medina County, Ohio, by the congregation served by Ephraim Hunsberger as minister, and

"Whereas he has ere this reported to us that their newly begun congregation is yet weak for the footing of such expenses and they have therefore petitioned us for a contribution from our more fully developed congregation to help them along in this undertaking;

"We therefore feel ourselves in duty bound to fulfill their request and communicate to them out of our manifold blessings especially in this time when we have again received so abundantly. We will cheerfully do it being assured that such help will be gratefully received and knowing that it will be rewarded of God who has promised that no one bringing any offering for the glory of His name and the furthering of the religion of Jesus Christ shall lose his reward.

Drawn up and presented in this form by the officers of the Hereford Mennonite congregation the — day of July, 1853.

Translated and arranged by A. S. Shelly.

The six great Powers of Europe which compose the Triple Alliance and the Triple Entente are spending for military equipments not less than two billion dollars a year. To this fabulous amount can be added another billion dollars for the money loss of the soldiers who are diverted from the productive callings of life into this trade of slaughter. These three billion dollars only measure the material waste to feed the nation's vanity, or jealousy, or avarice, or to allay its fear. In time of action there is the merciless, causeless slaughter of the flower of a nation and a hiding of all its glory behind a veil of tears.

Reminiscences from Early Mennonite Families as Recorded in Fretz Family History

CHRISTIAN FRETZ, a son of John Fretz, the immigrant, born in 1734, lived on the old homestead in Bucks Co., Pa. In his day the Indians were yet quite numerous, and often quite troublesome. It is related that he had a very fine horse, to which the Indians took a particular fancy, and which they wanted to buy, but he would not sell it. The Indians, however, determined to gain possession of the horse, came by night and stole it. Some time after, he ascertained where the horse was, and went to the Indian camp. Arriving at evening, and seeing the horse turned out to pasture, he concealed himself until slumber had fallen upon the inhabitants of the wigwam. The Indians had a custom, just before retiring for the night, to go outside of their wigwams and shout and make a great noise to frighten away the wild beasts. Knowing this to be the signal for retiring, he waited until he thought they were sound asleep, and then entered the lot, secured the horse, and returned home with it.

It is also related that Joseph, the son of Christian Fretz, had a very fine young horse and that during the Revolutionary war, when Washington's army was encamped near Newtown, foraging teams, accompanied by an officer on horseback, came to Christian Fretz's place for hay for the army. The officer saw the horse, and in conversation with the foragers, said it was a fine horse, that he would try and buy it, but if he could not buy it, he would have it anyway. The conversation between the officer and the men was overheard by one of Christian's daughters, who ran to the house and told her brother, who was sitting at the loom weaving. As the officer was coming to the house by the front way, to see about the horse, he not wishing to part with it, leaped through the window, ran to the barn by the back way, unobserved by the officer, mounted the horse and rode towards the Haycock Mountain. The officer however saw him as he dashed away with the horse, and followed some distance until he lost track of him.

He rode the horse up through the wilderness country, a part of the time fording up the stream to cover his tracks and hid the horse at a place now known as Shellenberger's mill. A few days later, the officer came again to Christian's place, and told him that he would have that horse.

The next day, however, Christian, accompanied by a neighbor, went to the encampment at Newtown, and laid the matter before the General in Command. The General gave him a writing of protection, told him not to trouble himself about the horse, and if the officer should come around again, to hand him that paper. In a few days the officer came the second time, and very impudently made demands for the horse, whereupon Christian handed him the paper from the General in command. He looked it over, dropped it and left.

Henry Fretz, a son of the pioneer John Fretz, born 1755, died 1831, lived and died on a farm in Bedminster. He was a farmer and shoemaker, and was known as Shoemaker Henry. On the occasion of his funeral, which was very largely attended, two or three calves were killed and prepared for the funeral dinner, and over one hundred carriages followed his remains to the grave, showing the high esteem in which he was held. He and his wife are both buried at the old Deep Run Meeting House.

Abraham Fretz, born 1769, died 1844, lived in Bedminster, Pa. The farm consisted of 255 acres, he inherited from his father. He was an honest, upright citizen, a conscientious Christian, and a deacon in the old Deep Run church, and was highly esteemed by the community in which he lived. It is related that while he was working in the field one day, a man rode up, and seeing his fine cows, wanted to buy one, but he did not want to sell. The man however insisted and asked him to set a price. He then thought that if he should ask double what the cow was worth, the man would leave without buying. But contrary to his expectation, the man laid down the money and drove the cow away. After the man was gone, he talked the matter over with his wife, and they decided it was "usury." So he mounted a horse, rode after the man, and gave him back half the money, saying, "I don't want to be dammed for a cow."

John Fretz, son of the immigrant Christian, brother of John (paragraph 1st) moved from Bucks Co., to Manheim, Lancaster Co., Pa. In 1800 he emigrated to Welland Co., Canada, with his family, except a son and daughter who remained. They were six weeks in making the journey to Canada, taking their live stock with them. At night, bells were put on the horses and cattle, and they were turned out to pasture. After a milking the milk was put into a churn, which was fastened to the hind part of the wagon, and their butter was churned by the motion of the wagon as they proceeded. On the 12th day of June, they crossed the Niagara river on a raft. They swam the horses and cattle across. They were assisted in crossing by friendly Indians. Some time before his death he laid out on his property a family burying ground. This farm was located in Bertie township, Welland Co., Canada. In this burial plot John Fretz and his wife are buried, and it is still used by his descendants as a place of burial.

Martin Fretz, in the third generation, was born in Bedminster, Pa., August 9, 1764, died September 26, 1835. He was a farmer and a linseed oil manufacturer. He lived in Hilltown township. He was an honest, upright man, and held in high esteem. He was a faithful Christian and strictly conscientious. He never allowed any member of his family to leave the church before the benediction was pronounced. An adage of his was: "Wer naus geht vor dem Segen, geht dem Fluch entgegen." In his day there were no comforts like in our day. There were no carpets and no parlor matches. Sometimes they had to go to neighbors for fire, and on one occasion the Fretz meadow was set on fire by borrowed fire. For the married girls in those days the dry goods outfit was mostly home-made. The spinning wheel was one of the fixtures. Of the ten girls in the Fretz family, there were six at their spinning wheel at the same time, beginning at 5 in the morning and continuing until 10 and 11 p. m. One of the daughters, Mrs. Sarah Funk, generally spun 18 cuts of flax per day, and one day she spun 20 cuts. The reel and the shaving bench were in the same room. Martin Fretz was the first one in his community to get a

Dearborn pleasure wagon. Bows and cover were taken along, and if wanted in case of rain were put up. Martin Fretz's first wife was Anna Kratz who died in 1816. The year she died, one of the last acts of her life was to boil soap, a bar of which is still preserved and is in possession of her granddaughter, Esther Hunsberger, of Dublin, Pa.

About the year 1800 there began an exodus of Mennonites to Canada. The chief motive seems to have been to get under the sovereignty of George III again. John Fretz, the oldest son of the immigrant John Fretz, now 70 years of age, with all his family excepting one daughter, were among the emigrants. The journey was made in wagons and on foot. The old people rode and the younger members of the family walked. It is said that Mrs. Hipple carried her child all the way. The journey was a very tedious one through the thinly settled wilderness. In some places they had to cut a road through the forests and for lack of bridges they had to ford the streams. Thus on their way they experienced many inconveniences and hardships. On one occasion near the close of the day, something broke about the wagon, without the repair of which they could not proceed; so one of the boys took a horse from the wagon, rode back twenty miles to the nearest blacksmith shop, where the iron was repaired, and returned arriving at early dawn, when the horse was put to the wagon and the journey continued.

An incident illustrating the tory spirit of this John Fretz referred to above, occurred during the early days of the Revolution. When the patriots were somewhat destitute of arms, soldiers went from house to house collecting guns for the army from the settlers. Coming to the house of John Fretz, they asked for his gun. He took the weapon from its accustomed place, and replied to the soldier, demanding his gun, "Yes, you can have my gun, but I'll keep hold of the butt end of it."

A barrel churn of white cedar which John Fretz had made for his daughter, Elizabeth, married to Abraham Grubb in 1796, is still held after 115 years, as a relic of olden times by the grandson, John Grubb, of Canada.

A Letter That Required Eight Years To Reach Its Destination

THE letter given below the original of which is in possession of Mr. John C. Egly, of Philadelphia, is of interest because it required eight years to reach its destination. Then again it might prove a connecting link between many of the families that are interested in their family genealogy and history. Moreover it is a good means to preserve the text of the letter.

Manheim, Palatinate, 1761.

Worthy and beloved Brother in Christ. Our wish for you is that you may have salvation:

Prompted by Christian love, I am writing because I have relatives, if they are still alive, in the province of Holstine, near Friedrichstadt. My mother's brother, Conrad Egly, who was born on the Ibersheim estate in the Palatinate. When the Palatines, during the late war, moved to Holstein, and afterwards returned; Conrad Egly and Conrad Streichler however remained there until death, and as far as we know, have left children. But since the death of my parents we have not heard from them. The love of Christ prompts me to inquire if any of them are still living and where they reside. My cousin, Conrad Egly, was a farmer and lived in Eyderstadt. This much I know. My father had written to my cousin every year. He was here himself about thirty years ago. But I cannot find any letters, and for this reason have not written, because I did not know where to send a letter. There is a colporteur of the Evangelical Lutheran church from Monsbrug in the Palatinate, named Moritz Gerhard Soppe, who intends to travel to your country, and he has consented to personally carry a letter thither, the Lord willing and he lives. Praying that I may receive an answer through him or otherwise, I should like to know if I have any relatives still living in Holstein, so that we may correspond if not converse with each other.

Now I want to tell you who my relatives are so you can write to them. My father's name was Ulrich Hackman, my mother's Maria Egly. I am their only child living. I live in Mannheim in the Palatinate, the capitol of the Elector. But I have eight brothers' children, two of whom live two

hours from here on the Rohrhof. Two are with me, and four have gone to Pennsylvania, in America. As far as we know, they are doing well. The children of my mother's brother, Abraham Egly, live in Neustadt. He has two sons, Abraham and Jacob Egly. They too, are getting along pretty well, and I need not write much about them.

As for me and our congregation here in Mannheim, we number seventeen families and are contented in our condition. Thank God, we have not had any great burden on account of the war. We have a gracious Lordship and reasonable liberty and citizens' right to do business for a living. I distil whiskey as my means of livelihood. In our worship we are not disturbed. The meetings are held in my house. As far as our countrymen are concerned, they have somewhat heavier burdens to bear because of the war and winter quarters and forage for the army. Still we fare better than the people who have to provide quarters for the soldiers both summer and winter. This we have not had to do here in the Palatinate, for which we cannot be sufficiently grateful to the Lord. Everything is, of course, dear—food and other necessities. For the French army is stationed only eight miles away and is lying in winter quarters only two miles away. I do not intend to write much more now about the circumstances of our country.

You will already have understood our situation. I pray, therefor, dear brother, not to think hard of me for thus troubling you in taking the liberty of writing to you.

If I can otherwise be of service to you, I shall do so with pleasure. If you wish to reply to my letter, address me Jacob Hackman, at the Schwarzen Lamme, Mannheim. God bless you, and greetings and the protection of the Most High to all who read this. Commending all friends and brethren in Christ to God's care, I remain,

Your faithful servant,

JOHANN JACOB HACKMAN

If any of the above-mentioned relatives are still living, please inform me where they live, so I may, if still alive, reply to them. I do not expect to live much longer, for the greater part of my life is past. I have, by God's grace, reached the age of sixty-four,

for which I sincerely thank God. I have neither wife nor children, only my brother's surviving two children being with me, one son and one daughter. I have been a widower six years Adieu. Received 1769.

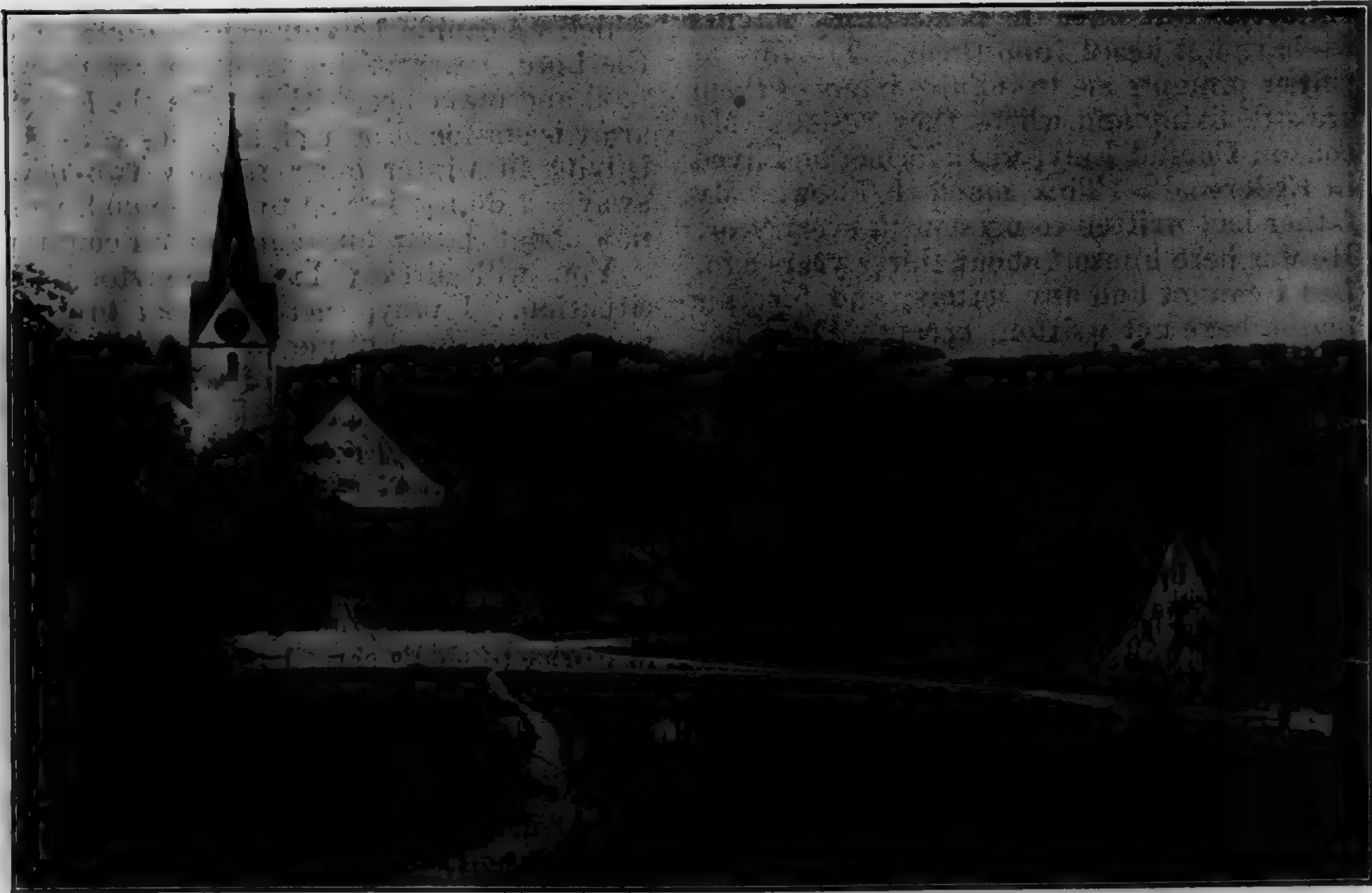
Letter from the Unwritten History of the Landis Family

In connection with the letter of Mrs. Elizabetha Landes, of Germantown, written in 1746, which appears herewith, we are also enabled through the courtesy of Mr. Daniel M. Landis, of Philadelphia, to reproduce a view of the oldest known Landis homestead, which is located in Hirzel, Switzerland, and was erected in 1488. The Landises were among some of the most prominent Mennonites in Switzerland and the Palatinate throughout the sixteenth and seventeenth centuries. They were also among the early settlers in America. To-day the family is prominently and honorably identified with the civil, mercantile, and religious affairs throughout the length and breath of our land.

To my friends and relatives, especially to the children of the late Casper Landes: I Elizabetha Landes, wish much good:

I, Elizabetha, the widow of Heinrich Landes, a brother to your father, Casper Landes, a barber, in Richterswil, but again married to Heinrich End, desire to inform you as follows:

When my former husband, Heinrich Landes, left Switzerland for the first time with his father, he entrusted to his brother Casper a certain sum of money without taking from him anything in writing, because he had absolute confidence in his brother's honesty, and had not the least doubt that all would be right. Twice he had received some of the amount, so that now there is a balance of about 300 Rix Dollars, (about \$210.00) remaining unpaid; as my dear husband, Heinrich Landes, so often informed and assured me. Since then my husband, Heinrich Landes, entered orderly and publicly into the bonds of matrimony with me, Elizabetha Hirt, born in Mark-Kirch, in



Oldest Known Landis Homestead 1488.—Hirzel, Switzerland

Elsass, the daughter of Jacob Hirt, of the same place. This was in 1709. After having resided for ten years in different places in Germany, we finally, twenty-two years ago, came to Pennsylvania, fully intending again at some time to visit you, as he had promised his brother Casper he would, and then bringing the balance of his money home with him. From this he was however prevented by my frequent solicitation and entreaty not to go until the year 1727 when he died, leaving me a widow with four children, namely, one son and three daughters.

Since then I have learned that his brother Casper also died in 1720, and surmising that he has left the said money in safe hands of the honorable authorities, or with the surviving relatives, on condition that the said sum be paid to his brother Heinrich, or his legal heirs. Inasmuch as his brother's confidence in his brother's faithfulness is well known to me, I have decided in the simplicity of my heart, and on account of this matter, to address my worthy and beloved friends, as also the honorable magistrate, of your place, ordered of God as the chief guardian to secure the right to the widow and orphans, and ask if it is or will be possible to secure to me and my children what by right belongs to us; likewise asking to know the condition of my beloved relatives there.

My four children are still living. The name of my oldest daughter is Elizabetha, the second Barbara, the third Heinrich and the fourth Dorothea. Of these two are married, namely, Heinrich and Dorothea, all of whom send hearty greetings to their unknown relatives. You will be so kind as to help them to their paternal inheritance. Next year, so it pleases God, we will send a power of attorney, executed by our legal authorities, after we have been informed how much of the money still remains in your hands and where it is invested.

We have a good opportunity to obtain it if it will be transferred to Dr. Hollinger, Reformed minister in Heidelberg, in the Palatinate, who is a native of Zurich by birth; from here it can be sent to Frankenthal to Mr. Theobold Bayer, or to Christian Saladin, the saddler. When it is in the hands of either it is as good as in our hands,

especially the latter, as I have married Heinrich End, the brother of the said Saladin's brother-in-law. If you will honor us with a letter, reporting to us how our friends are, and the amount of money still remaining, we shall be pleased, for all I know is what I have heard from the mouth of my sainted husband. Whatever it is, be it little or much, I hope you will inform us. If, however, you should have no other opportunity you can send your letter to Dr. Heinrich Hollinger, in Heidelberg, with the enclosures addressed to Theobold End, saddler, in Germantown, Pennsylvania, by which means it will reach us in safety.

In conclusion I beg of you kindly to receive this and assist me in this matter. I hope you will be true and honest followers of your father; and since the hand of your laudable government has it in its power, we beg of it to give to us its helpful hand, and when the same has obtained its rightful compensation, we hope and pray that God, will be the faithful rewarder for its justice and favor, which we know not how to pay. We shall not neglect on our part to secure you a complete acquittal and release, according to the directions you may send us, or according to the form in our land in such matters of final settlement.

God, the eternal love, bless you all with His grace and heavenly benediction, to whose care and protection we sincerely commend you, and remain to you, my worthy friends your affectionate

Aunt,
Elizabetha Landes.

Germantown, Pennsylvania, 20th Nov. 1746

The letter was addressed:

"This letter to be delivered to the
surviving children of

Casper Landes, (Barber)
Richterswil.

3 hours from Zurich."

This letter by the kindness of Mr. J. M. Landis and translated from the German by N. B. Grubb.

Dr. Balthasar Hubmeier

This man, one of the most learned and able men our Mennonite Church can claim, was a German, born near Augsburg about 1480. He studied at Augsburg and Freiburg and the celebrated Dr. Eck, with whom Luther had a noted controversy, was one of his teachers. His favorite studies were philosophy and theology. In 1512 he became Professor of Theology at Ingoldstadt, when Eck lectured, and in 1515 became pro-rector of the institution.

The following year he became pastor of the cathedral in Regensburg. Here he joined in the popular uprising against the Jews, who were hated on account of their exacting "usury", and aided in the destruction of their synagogue. A chapel was erected here and Hubmeier made its priest. An image of the Virgin Mary placed here wrought miracle upon miracle and drew great crowds of pilgrims. Out of this grew disorder and nuisance, and Hubmeier felt prompted to protest against it. This action aroused opposition to him and he removed to Waldshut as its priest. He still remained a conscientious Roman Catholic. During a violent storm he stood at the church door with the host, or holy wafer, in his hand, and performed mass with great solemnity, thus winning the confidence of the congregation.

But in time he fell under the spell of the reformers. Luther's tracts came under his observation and led him to detect many errors of his Catholic doctrine, and he began to read the Scriptures and especially the Pauline epistles. Then he began to go from place to place for more light. It became more and more difficult for him to reconcile the Romish practices with the truth. At St. Gallen he visited Zwingli and set forth his views on baptism. Zwingli agreed that children should not be baptized before they were instructed in the faith. He took part in the great religious conference at Zurich in 1523, where Zwingli won over the Council of the city. Hubmeier then became an enthusiastic reformer, and wrote a tract against Roman pilgrimages, festivals, and celibacy. "To make a vow of chastity on mere human strength", wrote he, "is like flying over the sea without wings".

He won a great following. Under his leadership in Waldshut, all Roman abuses were abolished and evangelical preaching substituted. Hubmeier married. The opposition of Romanists of Vienna forced him to flee to Schaffhausen. But he soon returned to Waldshut because the town had definitely become evangelical.

For awhile he followed the leadership of Zwingli, but was still exercised on the subject of baptism. He had a visit from Conrad Grebel. He believed Zwingli and Oecolampadius had convictions on adult baptism which they dared not express. Instead of baptizing infants Hubmeier introduced child consecration, and Oecolampadius, the Basle reformer, wrote, "This rite pleases we well, and I wish it might be used everywhere." Still he continued now and then to baptize infants, and wrote to Oecolampadius that sometimes he still felt weak with the weak. But Reublin, of Zurich, converted him definitely to adult baptism, and on Easter 1525, he was baptized and himself baptized sixty persons. The baptismal water was brought into the church carried by farmers in a milk-pail and placed on the baptismal font. He also introduced feet washing. But Zwingli's influence against him prevailed in Waldshut, which became once more a Catholic city, and Hubmeier had to flee. So sudden was his flight he had no time to put on his coat, and his wife hastily handed him some money in a neck-cloth. The rest of his property fell into the hands of his enemies.

Then he came to Zurich sick and in tatters. Soon he took part in a disputation with Zwingli on baptism. At one time he yielded to the pressure of the city authorities and compromised, for which he was given the pulpit of the Cathedral. But from the pulpit he proclaimed, "I have had a great struggle over this matter in the night, and now declare—I can not renounce." For this stand Bullinger wrote of him, "Like a trembling reed he has returned to the Anabaptists". In consequence he had to leave Switzerland.

From then on Hubmeier was very influential and successful in his propaganda for the reformed faith. He met Hans Denk at Augsburg and baptized him.

At Nikolsburg, in Moravia, he won over

pastor and people and baptized them. The membership at this place grew to 150.0.

But the Austrian government never forgave him. Through him it had lost Waldshut. The Counts of Lichtenstein, whom he had converted to his faith, could no longer protect him, and in 1527 he fell into the hands of his enemies. He was first put on the rack and on March 10, 1528, burnt at the stake in Vienna. His last words were "Jesus! Jesus!" Three days later his wife was executed by drowning.

Hubmeier was a thorough scholar and systematic theologian. He wrote forcible German without Luther's coarseness. He indulged in biting sarcasm, especially against Zwingli. In his twenty-four pamphlets he discusses baptism, confession of faith, church discipline, and communion, and he also wrote a catechism. His last tract was on the subject of the attitude of a Christian toward the State. He was especially happy in his choice of proof-texts, which were always convincing. "Whatever in the Scriptures," he says, "is not commanded, is forbidden—in those matters which pertain to the glory of God and the salvation of the soul." "We are not lords of our possessions, but stewards, therefore we must feed the hungry and our neighbor." Church discipline is so important that where it does not exist there is no church. But only open, not secret sins, need be openly confessed.

Professor Wedel, from whose excellent History of the Mennonites this sketch is an abstract, says of Hubmeier, "We may justly place him by the side of Peter Waldo, Bishop Reiser, George Blaurock, Michael Sattler, Hans Denk, Menno Simon, and other leaders of our faith."

"No nation so much as Russia holds the fate of the coming years," was the statement once made to John R. Mott. Russia is larger than all Europe, having 163,000,000 people, less than 10,000,000 of whom have come under the Gospel influence. There are 17,000,000 Mohammedans in Russia, and more than 25 different nationalities—a great harvest field for Christian workers. The Russians spend \$1,000,000,000 for vodka annually and in some sections nearly one-half of the working-man's wages go for drink.

The World would be the Better for It

BY MARK H. COBB

If men cared less for wealth and fame,
And less for battle-fields and glory;
If writ in human hearts a name
Seemed better than in song or story;
If men, instead of nursing pride,
Would learn to hate it and abhor it,
If more relied on love to guide,
The world would be the better for it.

If men dealt less in stocks and land,
And more in bonds and deeds fraternal;
If Love's work had more willing hands,
To link the world to the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine" would once combine,
The world would be the better for it.

If more would act the play of life,
And fewer spoil it in rehearsal;
If Bigotry would sheathe its knife
Till Good become more universal;
If Custom, hoary with ages grown,
Had fewer blind men to adore it;
If talent shone for truth alone,
The world would be the better for it.

If men were wise in little things,
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If Right made Might in every fight,
The world would be the better for it.

Kansas and Saloons

Some people argue that there is no virtue in Prohibition, but census shows that the consumption of liquor in Kansas is only 48 cents per capita and in the entire United States is between \$20 and \$24. Almost one-third of the entire population is enrolled in schools and colleges and illiteracy has dropped from 49 per cent to less than 2 per cent. Eighty-seven of the 105 counties have no insane, fifty-four have no feeble-minded and ninety-six have no inebriates. Thirty-eight poor farms have no inmates and there is only one pauper to every 3,000 population. Over half of the county jails have no prisoners and in a dozen others the iron doors stand open nearly all the year round. Crime has been reduced to the minimum. This is what prohibition has done for Kansas and what it would do for other states.

Statistics of the Eastern District Conference for 1913

Name of Congregations	No. of Members	Addition	Losses	Congregational Expenses	Foreign Missions	Home Missions	Eastern Conference	Mennonite Home	Other Purposes	S. S. Enrolment	S. S. Expenses	Missions	Other Purposes	Total Sunday-school Contributions	Grand Total of All Money
Allentown.....	62	9	18	\$388 64	\$26 42	.....	.....	.....	\$49 48	174	\$91 36	.....	.....	\$91 36	\$555 90
Bertolets.....	18	.....	.....	106 75	10 46	.....	.....	dinner	2 50	.....	.....	.....	.....	.....	106 75
Baumansville ..	35	.....	1	50 69	20 71	.....	.....	.....	.....	.....	.....	.....	.....	.....	71 40
Boyertown.....	31	.....	1	109 78	5 25	.....	.....	.....	8 87	.....	.....	.....	.....	.....	123 90
Deep Run.....	199	4	2	297 35	26 00	.....	\$20 00	\$20 17	27 47	75	.....	.....	.....	.....	390 99
East Swamp....	106	4	3	361 75	60 00	\$65 74	15 00	35 40	12 00	115	72 15	\$ 6 62	\$61 02	139 79	689 85
Flatland.....	35	2	.....	179 49	42 21	.....	.....	.....	.....	100	160 26	16 00	.....	176 26	497 96
Germantown ..	31	.....	2	235 41	7 00	7 00	.....	5 00	5 00	20	17 55	.....	.....	17 55	276 96
Hereford.....	190	3	7	547 32	112 55	34 66	58 44	65 00	107 69	132	81 36	22 06	.....	103 42	1039 08
Perkasie	43	3	2	194 26	.....	4 60	.....	7 50	5 00	82	53 15	.....	.....	53 15	264 51
Pottstown.....	18	.....	2	8 82	.....	.....	.....	.....	.....	84	12 50	.....	.....	.....	21 37
1st Phila.....	465	19	17	2320 88	278 88	70 00	167 00	150 00	60 00	484	403 13	192 81	26 00	621 94	3668 70
2d Phila.....	163	10	8	1484 39	9 00	.....	.....	12 70	.....	230	246 42	.....	.....	246 42	1752 51
Quakertown....	65	.....	1	425 02	36 52	.....	.....	.....	.....	175	106 33	.....	.....	106 33	567 99
Roaring Spring	126	61	.....	314 48	30 00	6 00	.....	.....	.....	65	19 44	.....	.....	19 44	369 92
Saucon.....	12	.....	.....	50 00	14 16	.....	.....	8 00	.....	75	39 81	4 38	.....	44 19	116 31
Schwenksville..	224	24	3	998 72	.....	5 00	75 00	dinner	10 00	125	151 71	3 35	.....	155 06	1150 43
Smith's Cor. *	25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Souderton.....	184	31	6	1224 48	66 23	.....	31 40	52 90	56 55	207	217 36	4 00	5 44	226 80	1654 43
Springfield....	61	.....	.....	141 40	28 70	.....	10 00	16 00	5 00	61	26 43	.....	.....	26 43	227 53
Upper Milford..	106	.....	2	397 00	90 00	7 66	65 00	30 50	19 87	100	49 73	12 67	49 37	111 77	714 14
West Swamp....	175	2	5	576 40	173 71	.....	63 87	20 00	24 50	175	178 96	26 84	.....	205 80	1182 15

* Admitted at this session, therefore no details.

Middle District Conference Statistics, October, 1913

Name of Congregation	Additions	Losses	Membership	S. S. Teachers	S. S. Scholars	Congregational Expenses	Foreign Mission	Home Mission	School Purposes	Sunday School	Other Causes
Berne, Indiana.....	44	15	803	55	968	\$2257 26	\$2071 26	\$464 81	.....	\$678 63	\$183 00
Clarence Centre.....	.....	.....	22	.....	.....	24 00	57 00	.....	.....	17 37	4 00
Dalton, Ohio.....	11	4	149	14	176	408 98	150 00	.....	.....	126 73	35 00
Donnellson, Iowa.....	6	3	158	8	100	610 00	400 00	300 00	.....	.....	.....
Fortuna, Mo. ....	.....	2	134	19	194	1486 85	159 00	57 34	\$ 32 95	91 60	13 16
Noble, Iowa.....	5	1	221	.....	190	792 49	201 87	25 00	.....	104 45	.....
Pandora, Ohio.....	8	5	296	25	340	1554 17	793 36	286 65	.....	307 09	.....
Pulaski, Iowa.....	31	1	234	16	175	800 00	70 00	70 00	7 93	70 00	50 62
Sterling, Ohio.....	1	.....	42	4	27	225 00	4 16	.....	.....	.....	.....
Summerfield, Ill.....	7	2	125	10	90	2258 00	100 00	81 00	1500 00	135 00	25 00
Bluffton and Pandora, Ohio.....	50	14	878	58	850	2517 83	533 26	260 00	.....	603 58	300 00
Trenton, Ohio.....	6	3	187	7	95	900 00	.....	50 00	.....	100 00	25 00
Wadsworth, Ohio	8	1	162	14	120	1240 70	65 00	111 00		155 00	37 50
Wayland, Iowa.....		1	192	15	250	730 86	106 98	50 00		206 64	

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The next Session of the General Conference of the Mennonite Church of North America will convene in the fall of 1914 in Oklahoma, the date and place of meeting to be determined by the Conference officers.

MINISTERS OF THE GENERAL CONFERENCE

ARRANGED ACCORDING TO THEIR CONFERENCE AFFILIATION

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Allebach, A. J., 939 St. Marks ave., Brooklyn.
 Allebach, H. G., Green Lane, Pa.
 Apple, Philip, Mt. Pleasant Mills, Pa.
 Bayley, J. W., 119 Mayland Street, Germantown.
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 Mosiman, Eddison, Freeman, S. D.
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 Banman, Heinrich, Canton, Kan.
 Banman, J. J., Canton, Kan.
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 Buller, P., Goessel, Kan.
 Dircks, Peter H., Pawnee Rock, Kan.
 Dueck, G., Hydro, Okla.
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 Epp, J., Newton, Kan.
 Epp, J. H., Inman, Kan.
 Ewert, W. J., Hillsboro, Kan.
 Flaming, John, Korn, Okla.
 Flaming, H., Inman, Kan.
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 Frey, Cor., Coy, Okla.
 Froese, Abraham, Taloga, Okla.
 Gaede, H. J., Medford, Okla.
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 Goertz, David, Upland, Cal.
 Goertz, Peter, Inman, Kan.
 Goering, Chris. J., Moundridge, Kan.
 Goering, John C., Moundridge, Kan.
 Harder, Gustav, Whitewater, Kan.
 Harder, Bernard, Whitewater, Kan.
 Harms, G. N., Whitewater, Kan.
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 Janzen, Jacob, Bessie, Okla.
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 Kauffman, J. J., Eakley, Okla.
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 Kliewer, J. J.
 Kliewer, J. W., Newton, Kansas.
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 Klaassen, Jac., Bessie, Okla.
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 Krehbiel, J. S., Geary, Okla.
 Langenwalter, J. H., Newton, Kansas.
 Lichti, John, Lucien, Okla.

Linscheid, John P., Arlington, Kan.
 Lohrenz, D. D., Orienta, Okla.
 Miller, John, Marena, Kan.
 Moyer, J. F., Deer Creek, Okla.
 Penner, Jacob W., Hillsboro, Kan.
 Penner, H. D., Hillsboro, Kan.
 Penner, Cornelius, Beatrice, Neb.
 Penner, John, Beatrice, Neb.
 Penner, John K., Beatrice, Neb.
 Penner, Gerhard, Beatrice, Neb.
 Peters, John, Korn, Okla.
 Peters, J. C., Moundridge, Kan.
 Plenert, John, Hillsboro, Kan.
 Quiring, Jacob, 80 Institute Place,
 Chicago, Ill.
 Ratzlaff, Abraham, Moundridge, Kan.
 Ratzlaff, D. F., Fairview, Okla.
 Regier, Bernhard, Newton, Kan.
 Regier, C. H., Elbing, Kan.
 Regier, J. W., Newton, Kansas.
 Reimer, Cornelius, Beatrice, Neb.
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 Riesen, H., Gotebo, Okla.
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 Schmidt, Jacob, Newton, Kan.
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 Smith, Jacob A., Pawnee Rock, Kan.
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 Stucky, John J., Moundridge, Kan.
 Stucky, Fritz, Mt. View, Okla.
 Stucky, Christ., Eakley, Okla.
 Toews, Jacob, Newton, Kan.
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 Unruh, P. H., Moundridge, Kan.
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 Voth, P. R., Gotebo, Okla.
 Voth, H. R., Newton, Kan.
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 Wedel, F. F., Canton, Kan.
 Wedel, Peter P., Moundridge, Kan.
 Wedel, T. P., Galva, Okla.
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 Wiebe, J. G., Coy, Okla.
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 Wiebe, Bernhard, Whitewater, Kan.

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 Balzer, J. J., Mountain Lake, Minn.
 Berg, H. H., Marion, S. D.

Brand, D. J., Wisner, Neb.
 Brown, H. J., China.
 Epp, H. D., Henderson, Neb.
 Epp, H. H., Henderson, Neb.
 Engbrecht, Derk., Marion, S. D.
 Ewert, Cornelius, Loretta, S. D.
 Fast, Martin, Munich, N. D.
 Friesen, Isaac, Munich, N. D.
 Friesen, Peter J., Mt. Lake, Minn.
 Hege, Christian, Henderson, Neb.
 Hirsche, Noah C., Redfield, N. D.
 Kauffman, Joseph, Freeman, S. D.
 Miller, Christ., Freeman, S. D.
 Pankratz, P. H., Henderson, Neb.
 Regier, H. H., Mt. Lake, Minn.
 Schmidt, H. U., Springfield, S. D.
 Schrag, John Marion, S. D.
 Schultz, David A., Avon, S. D.
 Thiesen, Derk. T., Marion, S. D.
 Toews, N. F., Rosthern, Sask.
 Toews, J. R., Mountain Lake, Minn.
 Unruh, H. P., Avon, S. D.
 Waltner, Alfred, Marion, S. D.
 Willms, Abraham, Marion, S. D.

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 Aeschliman, P. R., Almota, Wash.
 Buamgartner, S. S., Salem, Oregon.
 Dirks, Leonard, Aberdeen, Idaho.
 Grubb, E. F., 4900 Aldama Street, Los
 Angeles, Calif.
 Hege, Jacob, Aberdeen, Idaho.
 Hirschler, J. S., Upland, Calif.
 Horsch, M., Upland, Calif.
 Krehbiel, H. J., Reedly, Cal.
 Jantzen, F. F., Paso Robles, Calif.
 Lichti, John, Paso Robles, Calif.
 Lichti, Otto, Ansonia, Conn.
 Mehl, J. C., Upland, Calif.
 Neufeld, J., Dallas, Oregon.
 Schrag, J. R., Schrag, Washington.
 Toews, John, Aberdeen, Idaho.
 Voth, J. J., Upland, Calif.
 Waltner, John, Odessa, Washington.
 Wiebe, A. J., Paso Robles, Calif.

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Bartel, H. H., Drake, Sask.
 Bartel, John F., Drake, Sask.
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Hoepner, Jacob, Winkler, Man.
Hildebrand, Henry, Winkler, Man.
Hooze, John J., Plum Coulee, Man.
Jantzen, Jacob, Waldheim, Sask.
Loeppky, Dietrich, Emerson, Man.
Regier, John, Laird, Sask.
Regier, Peter, Laird, Sask.
Sawatzky, Franz, Herbert, Sask.
Sawatzky, Jacob F., Herbert, Sask.
Toews, David, Rosthern, Sask.
Warkentin, Henry, Waldheim, Sask.
Wiens, Jacob M., Herbert, Sask.

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Claassen, Albert, Cantonment, Okla.
Duerksen, J. R., Tuba, Arizona.
Ediger, J. B., Clinton, Okla.
Epp, J. B., Newton, Kan.
Frey, J. B., Tuba, Arizona.
Frey, C. J., Toreva, Arizona.
Funk, J. A., Canton, Okla.
Kliwer, H. J., Hammon, Okla.
Linscheid, G. A., Busby, Montana.
Penner, P. A., Champa, C. P., India.
Penner, P. W., Janjgir, C. P., India.
Petter, Rudolph, Cantonment, Okla.
Suckau, Cor. H., Champa, C. P., India.
Wiens, P. J., Manhadei, C. P., India.

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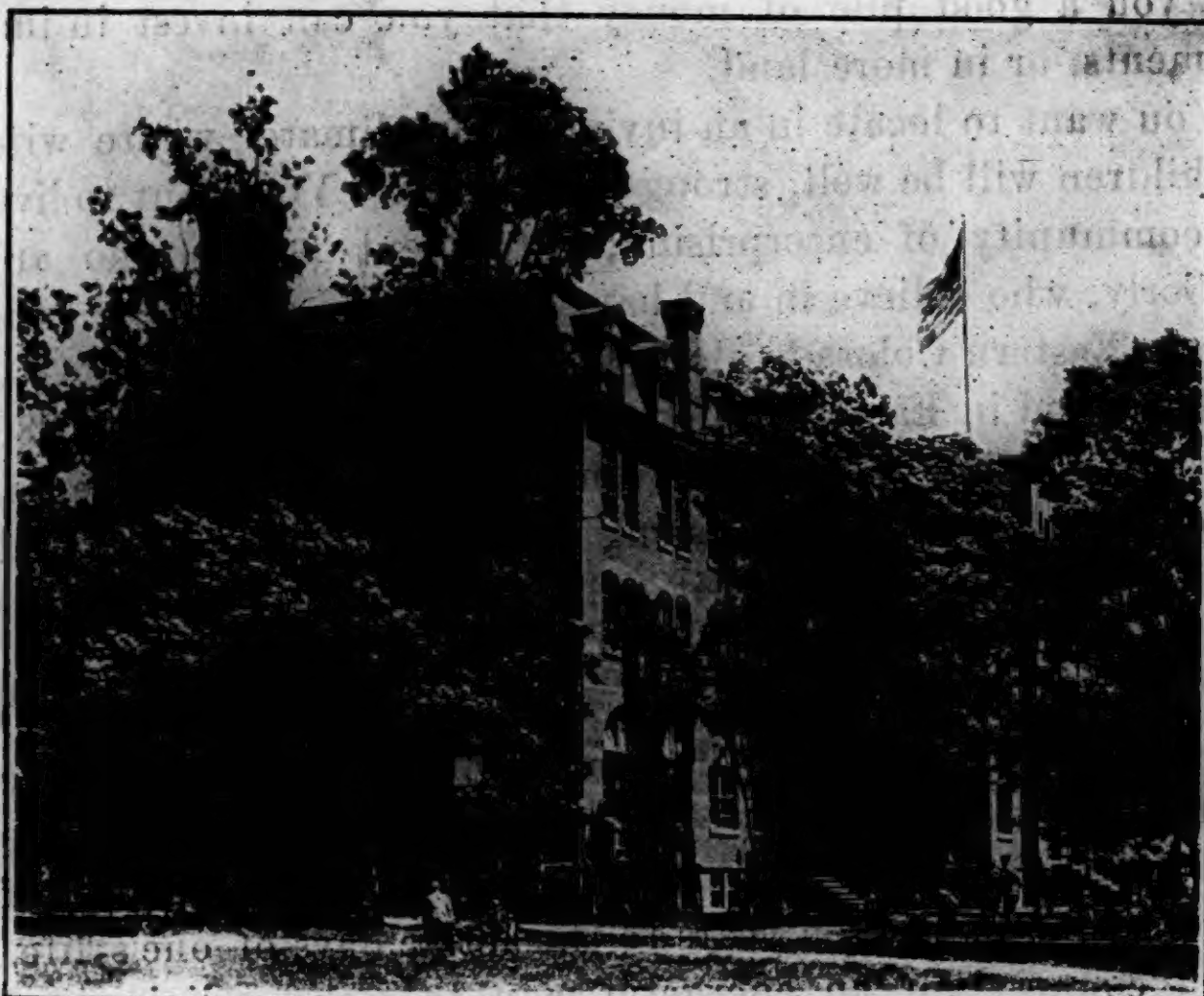
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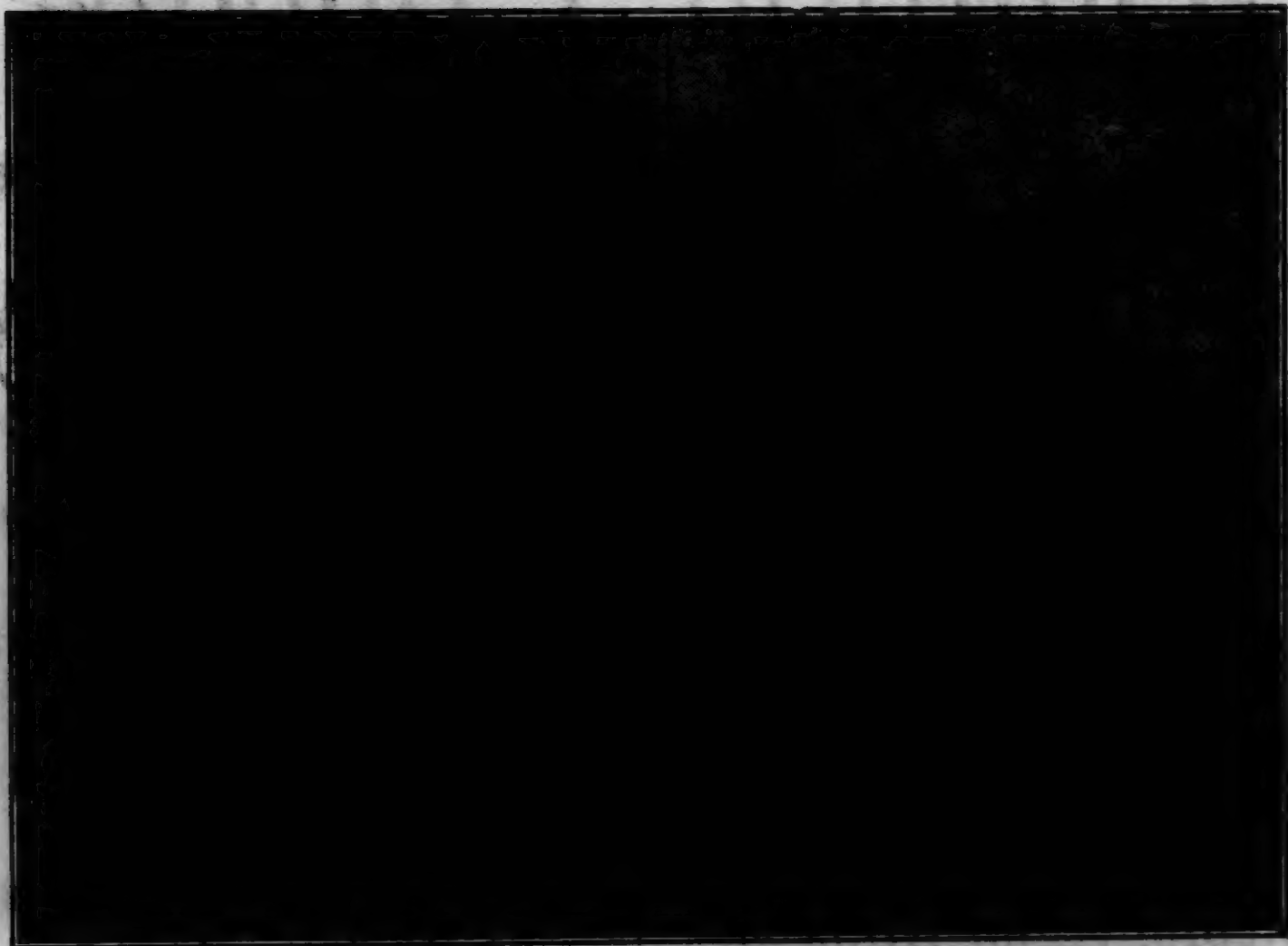
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